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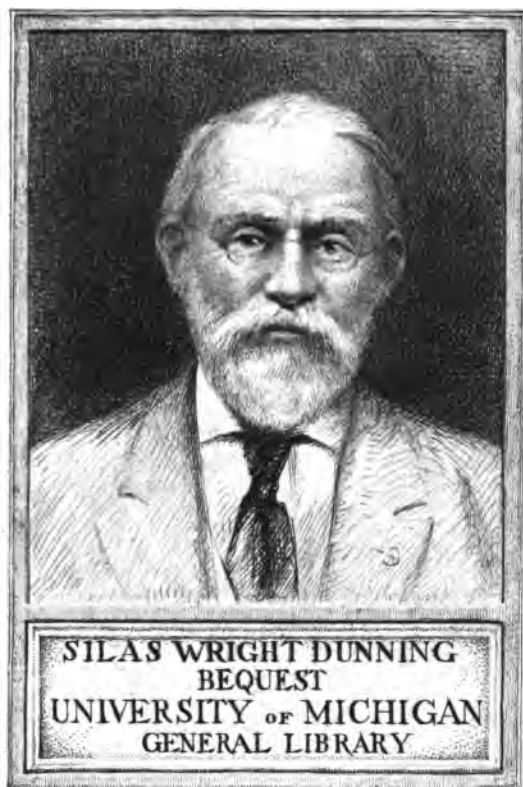
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THE JOURNAL

OF THE

POLYNESIAN SOCIETY

CONTAINING

THE TRANSACTIONS AND ~~PROCEEDINGS~~
OF THE SOCIETY

VOL. ~~XXV~~

1917.

PRINTED FOR THE SOCIETY

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VOL. XXVI.—1917.

ANNUAL MEETING OF THE SOCIETY,
FOR THE YEAR ENDING 31ST DECEMBER, 1916.

A MEETING was called for the 12th February, but as there was not a quorum present, it was decided that the present officers continue in their different positions, leaving it to any sufficient number of members to object to the proceedings.

The Annual Report and Accounts were read and ordered to be printed as usual, and a vote of thanks was carried to Mr. W. D. Webster for auditing the accounts, and to Mr. W. H. Skinner for preparing the Index to Vol. XXV. of our 'Journal.'

The following members were elected:—

- As Hon. Member—Chas. M. Woodford, Esq., C.M.G., The Grinstead,
Partridge Green, Sussex, England.
 - „ „ „ Sydney H. Ray, Esq., transferred from Corresponding
Member.
 - „ Corresponding Member—H. D. Skinner, B.A., D.C.M., "M" Ware-
house, Southampton, England.
 - „ Ordinary Member—Francis James Green, Honolulu, Hawaiian Islands.
 - „ „ Member—Te Anga, Hone Tukere, N.L. Court Office,
Whanganui.
-

ANNUAL REPORT OF THE COUNCIL,
FOR THE YEAR ENDING 31ST DECEMBER, 1916

THIS, the Twenty-fourth Annual Report to the Members of the Society, will be brief, for there is little to record during the past twelve months.

For the past two years we have had to reduce the size of our quarterly Journal owing to the falling off in our membership principally, owing to the war raging on the other side of the world. But with the return of peace we hope to keep up to our usual number of sixty-four pages. Matter accumulates faster than we can print it, and naturally the non-appearance of their papers is a disappointment to the authors who so generously supply us with the results of their researches. Among the papers we hope to see in progress during the ensuing year are the series of Rarotonga documents secured in that island many years ago, and the translation of which is in a forward state. Side by side with these are other papers by Mr. S. Savage from the same locality, a start in which has been made. It is possible these two series will to a certain extent overlap, but that is perhaps not a disadvantage inasmuch as being derived from different sources, both authentic, they will serve to corroborate one another, while detail lacking in the one may be supplied by the other.

The valuable matter collected by Mr. H. Beattie from the extreme south of New Zealand, will be continued to the end; and it is hoped that Mr. Elsdon

Best's collection dealing with the history of Port Nicholson and the southern part of the North Island may be commenced. It seems almost hopeless to anticipate that any one sufficiently acquainted with the language in which the Marquesan Legends we possess are expressed will be found equal to a translation of them. As before remarked, these are probably the only existing documents dealing with the history and migrations of that fast disappearing people. On the side of Philology we shall continue Mr. Sydney H. Ray's studies of the Polynesian elements in the languages spoken in the islands lying along the eastern verge of the Melanesian Islands of the Solomon and New Hebrides Group, and look forward to the result as tending to throw great light on the question that is now exercising Ethnologists, as to whether the ancestors of these people formed part of the original migrations into the Pacific, or whether they form a 'back-wash' from the East.

A work by our Hon. Member, W. Churchill, has lately dealt with this question in his last Philological work entitled 'Sissano; Movements of Migrations within and through Melanesia,' and he concurs with us in thinking that they are some of the belated offshoots of the original migrations. His arguments flow not only from the language point of view, but from the consideration of some well-known customs of the people.

The year has been marked also by the issue of another work, by our member Dr. Roland B. Dixon, who, in 'Oceanic Mythology,' has for the first time brought into one purview practically the whole of the known Myths of the Oceanic races, including the Indonesians. This is the first attempt at anything of the kind, and great credit is due to Dr. Dixon for his industry in compiling such a work. We must look on it as a first step in the comparison of the whole life and thought of the Oceanic peoples, which, when followed along other lines, as it must be, will tend to the solution of the origins of the people. Dr. Dixon has made much use of our publications in the production of his work.

Another work which has appeared during the year should be of interest to all Polynesian scholars, viz., the originals of "Fornander's Collection of Hawaiian Antiquities and Folk-lore," on which Fornander based his great work, "The Polynesian Race." The originals are translated by Mr. T. G. Thrum, and the work is published by the Bernice Pauahi Bishop Museum of Honolulu. Part I. has appeared, to be followed by others. This series of traditions is valuable on account of their representing the 'literature' of the most northern branch of the Polynesian people, and they represent for the Hawaiian branch, what Grey's "Polynesian Mythology," White's "Ancient History of the Maori," Shand's "Moriensis" and our own volumes of "Memoirs" do for the Southern branches. All honour to the most excellent Honolulu Museum for publishing this valuable contribution to Polynesian "Literature."

During the year under review we have lost, through death, the following members: Mr. M. H. Gray, of Kent, England; Mr. R. Coupland Harding, of Wellington, for some years the printer of our 'Journal'; and Bishop W. L. Williams, our President in 1895-6. Besides the above, and since the close of the year, we have lost the Hon. Dr. McNab and Mr. W. H. S. Roberts. At the close of the year the roll of Members was as follows:—

Patrons	3
Honorary Members ..	11
Corresponding Members ..	11
Contributing Members ..	160
Total ..	<hr/> 185 <hr/>

Notwithstanding a few resignations and the deaths noted above, the new members elected make the roll 13 members in excess of last year. The Council will, however, have to apply the pruning knife to some of the above members for being in arrear with their subscriptions.

It will be observed from the Treasurer's statement that we end the year with a credit of £28 9s. 0d., the liabilities are nil, for the cost of producing the December 'Journal' is a charge on the year 1917.

Maori Dictionary.—We learn from Archdeacon Williams that the present position of the New Maori Dictionary is as follows:—"That 128 pp. are printed off, 64 additional pages ready for printing, and probably completed ere this reaches you, which brings us to 'Mahuranga,' while it has been set as far as 'Tu,' and nearly all of that has received a second correction; that is, nearly eleven-twelfths are actually in type, and the Government Printing Office is pushing it on most energetically."

POLYNESIAN SOCIETY.

BALANCE SHEET FOR THE YEAR ENDING 31st DECEMBER, 1916.

RECEIPTS.		EXPENDITURE	
	£ s. d.		£ s. d.
Balance from last year	9 2 0		
Members' Subscriptions and Sale of Journals	138 15 3	Thomas Avery, Printing and Publishing Journal—	
		No. 4 of Vol. XXIV.	25 7 6
		No. 1 of Vol. XXV.	28 12 6
		No. 2 of Vol. XXV.	24 7 6
		No. 3 of Vol. XXV.	29 7 6
		Stationery	1 16 6
		Dawson and Sons, Engravers	1 1 6
		Insurance premium on Library—\$500	1 1 8
		Bank charge	0 10 0
		Postages	7 3 7
		Balance at Bank of New South Wales	28 9 0
	£147 17 3		£147 17 3
CAPITAL ACCOUNT			
	£ s. d.		£ s. d.
To Balance January 1st, 1916	174 10 10	By Balance at New Plymouth Savings Bank—	
Interest	6 18 4	1st January, 1917	181 9 2
	£181 9 2		£181 9 2

Examined and found correct—

WILLIAM D. WEBSTER, Hon. Auditor.

W. L. NEWMAN, Hon. Treasurer,

New Plymouth, 23rd January, 1917.

VOL. XXVI.—1917.

MEMBERS OF THE POLYNESIAN SOCIETY.

AS AT 1ST JANUARY, 1917.

The sign * before a name indicates an original member or founder.
As this list will be published annually, the Secretaries would be obliged if members will supply any omission, or notify change of address

PATRONS:

- The Right Hon. Baron Plunket, K.C.M.G., K.C.V.O., ex-Governor of New Zealand, Old Connaught, Bray, County Wicklow, Ireland.
The Right Hon. Baron Islington, K.C.M.G., D.S.O., ex-Governor of New Zealand, Government Offices, Downing Street, London
His Excellency The Right Hon. The Earl of Liverpool, M.V., G.C.M.G., Governor of New Zealand

HONORARY MEMBERS:

- Liliuokalani, ex-Queen of Hawaii, Honolulu, Hawaiian Isles
Rev. R. H. Codrington, D.D., Chichester, England
Rev. Prof. A. H. Sayce, M.A., Queen's College, Oxford, England
Right Hon. Sir J. G. Ward, Bart., K.C.M.G., P.C., LL.D., M.P., Wellington
H. G. Seth-Smith, M.A., Chief Judge N.L. Court of Appeal, Auckland
Prof. Sir W. Baldwin Spencer, M.A., C.M.G., F.R.S., The University, Melbourne
* Edward Tregear, I.S.O., Wellington
Dr. A. C. Haddon, M.A., D.Sc., F.R.S., 3, Cranmer Road, Cambridge, England
Churchill, W., B.A., F.R.A.I., Yale Club, 30, West Forty-fourth Street New York
Sir J. G. Fraser, D.C.L., LL.D., Litt.D., Brick Court, Middle Temple, London, E.C.
Elsdon Best, Dominion Museum, Wellington
Chas. M. Woodford C.M.G., The Grinstead, Partridge Green, Sussex, England
S. H. Ray, M.A., F.R.A.I., 218, Balfour Road, Ilford, Surrey, England

CORRESPONDING MEMBERS:

- Rev. T. G. Hammond, Hawera, Taranaki
Te One Rene Rawiri Te Mamaru, Moeraki, Otago
Takaanui Tarakawa, Rotorua
Major J. T. Large, Rarotonga
Hare Hongi, 3, Stirling Street, Wellington
Tati Salmon, Papeete, Tahiti
Tunui-a-rangi, Major H. P., Pirinoa, Martinborough
Whatahoro, H. T. Putiki, Whanganui
Christian, F. W., 'Montosa,' Hobson Street, New Plymouth
The Rev. C. E. Fox, San Christobal; via Ugi, Solomon Islands
Skinner, H. D., B.A., D.C.M., c/o Mrs. Bracken, 94, Bishops Mansions, Fulham, London, S.W.

ORDINARY MEMBERS:

- 1894 Aldred, W. A., Bank of New Zealand, Wellington
 1899 Atkinson, W. E. Whanganui
 1911 Antze, Dr. Gustav, Lampestrasse, 7, 1, Leipzig, Germany
 1916 Avery, Thos., New Plymouth
- 1892 *Birch, W. J. Thoresby, Marton
 1892 *Barron, A., Macdonald Terrace, Wellington
 1893 Batley, R. T., Moawhango
 1894 Bamford, E., Arney Road, Auckland
 1896 British and Foreign Bible Society, 146, Queen Victoria Street, London, E.C.
 1898 Buchanan, Sir W. C., Carterton
 1902 Boston City Library, Boston Mass, U.S.A.
 1907 Buick, T. Lindsay, F.R.Hist.S., Press Association, Wellington
 1907 Brown, Prof. J. McMillan, M.A., L.L.D., Holmbank, Fendelton, Christchurch
 1909 Bullard, G. H., Chief Surveyor, New Plymouth
 1910 Burnet, J. H., Virginian Homestead, St. John's Hill, Whanganui
 1910 Burgess, C. H., New Plymouth
 1911 Bird, W. W., Inspector of Native Schools, Napier
 1913 Buddle, R., c/o Bank of New Zealand, 1, Queen Victoria St., London, E.C.
 1914 Brooking, W. F., Powderham Street, New Plymouth
 1914 Beattie, Herries, P.O. Box 40, Gore
 1916 Bottrell, C. G., High School, New Plymouth
- 1892 *Chapman, The Hon. F. R., Wellington
 1892 Chambers, W. K., Fujiya, Mount Smart, Onehunga
 1893 Carter, H. C., 475, West 143rd Street, N.Y.
 1894 Chapman, M., Wellington
 1896 Cooper, The Hon. Theo., Wellington
 1900 Coates, J., National Bank of N.Z., Wellington
 1900 Cooke, J. P., c/o Alexander and Baldwin, Honolulu
 1903 Chatterton, Rev. F. W., Te Rau, Gisborne
 1903 Cole, Ven. Archdeacon R. H., D.C.L., Parnell, Auckland
 1908 Coughlan, W. N., Omapio, Opotiki
 1908 Carnegie Public Library, Dunedin
 1908 Carnegie Public Library, New Plymouth
 1910 Cock, R., New Plymouth
- 1892 *Denniston, The Hon. Sir J. E., Christchurch
 1902 Dulau & Co., 38, Soho Square, London
 1902 Drummond, Jas., "Lyttelton Times" Office, Christchurch
 1903 Dixon, Roland B., Ph.D., Harvard University, Cambridge, Mass., U.S.A.
 1910 Downes, T. W., Herald Buildings, The Avenue, Whanganui
 1911 Drew, C. H., New Plymouth
- 1892 *Emerson, J. S., 802, Spencer Street, Honolulu, Hawaiian Islands
 1904 Ewen, C. A., Commercial Union Insurance Co., Wellington
- 1892 *Fraser, D., Bulls, Rangitikei, Wellington
 1896 Fletcher, Rev. H. J., Taupo
 1900 Forbes, E. J., 5, Hamilton Street, Sydney, N.S.W.
 1901 Firth, John F., Survey Office, Nelson

- 1902 Fraser, M., New Plymouth
 1902 Fisher, T. W., 70, Brougham Street, Wellington
 1903 Fowlds, Hon. G., Auckland
 1906 Field Museum of Natural History, The, Chicago, U.S.A.
 1912 Fisher, Mrs. Lillian S., 560, Hancock Street, Brooklyn, New York, U.S.A.
 1912 Fisher, F. Owen, c/o Credit Lyonnaise, Biarritz, B.P., France
 1913 Fildes, H., Chief Post Office, Wellington
- 1892 *Gudgeon, Lieut.-Col. W. E., C.M.G., 39, King's Parade, Devonport, Auckland
 1902 Gill, W. H. Marunouchi, Tokio, Japan
 1902 Graham, Geo., c/o Commercial Union, P.O. Box 166, Auckland
 1910 Goding, Fred W., U.S. Consul General, Guayaquil, Ecuador
 1913 Gray, A., Technical College, New Plymouth
 1917 Green, Frances James, Honolulu
- 1898 Hastie, Miss J. A., 11, Ashburn Place, Cromwell Road, London
 1906 Hiersemann, Karl W., Könistrasse 3 Leipzig, Germany
 1908 Hallen, Dr. A. H., Clevedon, Auckland
 1909 Holdsworth, John. Swarthmoor, Havelock, Hawkes Bay
 1910 Hawkes Bay Philosophical Society, c/o Wilson, Craig & Co., Napier
 1910 Hocken, Mrs. T. M., c/o Smith & Quick, Water Street, Dunedin
 1910 Home, Dr. George, New Plymouth
 1911 Heimbrod, G., F.R.A.I., Lautoka, Fiji
 1911 Henniger, Julius, Motuihi Island, Auckland
 1914 Harrassowitz, O., Leipzig
 1915 Hornblow, John K., Foxton
 1915 Haines, Dr. H., The Northern Club, Auckland
- 1907 Institute, The Auckland, Museum, Auckland
 1907 Institute, The Otago, Dunedin
- 1892 Johnson, H. Dunbar, Judge N.L.C., 151, Newton Road, Auckland
 1909 Jack, J. B., P.O. Box 101, Whanganui
- 1900 Kerr, W., S.M., Masterton
 1902 Kelly, Thomas, New Plymouth
 1910 King, Newton, Brooklands, New Plymouth
- 1894 Lambert, H. A., Belmont, Tayforth, Whanganui
 1910 Leverd, A., Sec. Mil. Hosp., Noumea, New Caledonia
 1911 Lysnar, W. D., Gisborne
 1913 List, T. C., New Plymouth
 1913 Lysons, E. W. M., New Plymouth
- 1892 *Major, C. E., 22, Empire Buildings, Auckland
 1893 March, H. Colley, M.D., F.S.A., Portesham, Dorchester, England
 1897 Marshall, J. W., Tututotara, Marton
 1897 Marshall, H. H., Motu-kowhai, Marton
 1907 Minister of Internal Affairs, The Hon., Wellington
 1912 Marsden, J. W., Isel, Stoke, Nelson
 1915 Mahony, B. G., c/o C. Mahoney, Esq., Ruatoki, Taneatua
 1916 Mitchell, Library, The, Sydney

- 1895 Ngata, A. T., M.A., M.P., Parliamentary Buildings, Wellington
 1900 Newman, W. L., New Plymouth
 1902 New York Public Library, Astor Library Buildings, New York
 1906 Newman, Dr. A. K., Hobson Street, Wellington
- 1894 Partington, J. Edge, F.R.G.S., Wyngates, Burke's Road, Beaconsfield, England.
 1907 Public Library, Auckland
 1907 Public Library, Wellington
 1907 Public Library, c/o G. Robertson & Co., Melbourne, Victoria
 1907 Public Library, Sydney, N.S.W.
 1907 Philosophical Institute, The, Christchurch
 1907 Postmaster General, The Hon., The, Wellington
 1913 Potts, Norman, Opotiki
 1914 Parliamentary Library (the Commonwealth) Melbourne
- 1892 *Roy, R. B., Taita, Wellington
 1903 Roy, J. B., New Plymouth
- 1892 *Smith, W. W., F.E.S., Pukekura Park, New Plymouth
 1892 *Smith, F. S., Blenheim
 1892 *Smith, M. C., Survey Department, Wellington
 1892 *Smith, S. Percy, F.R.G.S., New Plymouth
 1892 *Stout, Hon. Sir R., K.C.M.G., Chief Justice, Wellington
 1892 *Skinner, W. H., Chief Surveyor, Christchurch
 1893 Saxton, Henry Waring, F.L.S., New Plymouth
 1896 Smith, Hon. W. O., Honolulu, Hawaiian Islands
 1904 Smith, H. Guthrie, Tutira, via Napier
 1904 Samuel, The Hon. Oliver, M.L.C., New Plymouth
 1905 Schultz, Dr. Erich von, late Imperial Chief Justice, Motuihi Island, Auckland
 1907 Secretary of Education, Wellington
 1910 Savage, S., Rarotonga Island
 1910 Steinen, Prof. Dr. Karl von den, 1 Freidrechstrasse, Steglitz, Berlin, Germany
 1914 Spence, J. R., Blenheim
 1915 Smith, Alex., c/o W. W. Smith, New Plymouth
 1916 Shalfoon, G., Opotiki
- 1892 *Testa, F. J., Honolulu
 1893 Turnbull, A. H., F.R.G.S., Bowen Street, Wellington
 1913 Tribe, F. C., Vogeltown, New Plymouth
 1915 Thomson, Dr. Allan, M.A., D.Sc., F.G.S., A.O.S.M., Museum, Wellington
 1916 Taylor, E. Grant, Chatham Islands
 1916 Te Anga, Hone Tukere, N.L. Court Office, Whanganui
- 1892 *Wright, A. B., Public Works Department, Blenheim
 1892 Williams, Archdeacon H. W., Gisborne
 1894 Wilson, A., Hangatiki, Auckland
 1896 Williams, F. W., Napier
 1896 Wilcox, Hon. G. A., Kauai, Hawaiian Islands
 1898 Whitney, James L., Public Library, Dartmouth, Boston, U.S.A.
 1902 Webster, W. D., New Plymouth

- 1903 Walker, Ernest A., M.D., New Plymouth
1910 Wilson, Sir J. G., Bulls
1911 Wilson, T. H., Judge N.L. Court, Disraeli Street, Mount Eden, Auckland
1912 Westervelt, Rev. W. D., Honolulu, Hawaiian Islands
1914 Waller, Captain W., Moturoa, New Plymouth
1915 Williams, H. B., Turihaia, Gisborne
1916 Wilson, Thos., Captain, New Plymouth
1916 Welsh, R. D., Hawera
1916 White, Percy J. H., New Plymouth

1892 *Young, J. L., c/o Henderson and Macfarlane, Auckland

PRESIDENTS—Past and Present

- 1892-1894—H. G. Seth-Smith, M.A.
1895-1896—Right Rev. W. L. Williams, M.A., D.D.
1897-1898—The Rev. W. T. Habens, B.A.
1901-1903—E. Tregear, I.S.O., etc.
1904-1917—S. Percy Smith, F.R.G.S.

LIST OF EXCHANGES

THE following is the List of Societies, etc., etc., to which the JOURNAL is sent, and from most of which we receive exchanges :—

- Anthropologische, Ethnographische, etc., Gesellschaft, Vienna, Austria
 Anthropologie, Société d', 15 Rue Ecole de Medicin, Paris
 Anthropologia, Società, Museo Nazionale di Anthropologia, Via Gino, Cap-
 poni, Florence, Italy
 Anthropologie, Ecole d', 15 Rue Ecole de Medicin, Paris
 Australasian Association for the Advancement of Science, 5 Elizabeth Street,
 Sydney
 American Oriental Society, 245, Bishop Street, Newhaven Conn., U.S.A.
 American Philosophical Society, Philadelphia, U.S.A.
 Anthropology, Department of, University of Pennsylvania, Philadelphia,
 U.S.A.
 Asiatic Society of Bengal, 1, Park Street, Calcutta

 Bataviaasch Genootschap, Batavia, Java
 Bureau of American Ethnology, Smithsonian Institution, Washington
 Bernice Pauahi Bishop Museum, Honolulu, H.I.

 Canadian Institute, Ottawa, Canada

 Ethnological Survey, Manila, Philippine Islands

 Fijian Society, The, Suva, Fiji Islands

 General Assembly Library, Wellington
 Géographie, Société de, de Paris, Boulevard St. Germain. 184, Paris
 Geographical Society, The American, Broadway, at 156th Street, New York

 High Commissioner of New Zealand, 13 Victoria Street, Westminster,
 London.
 Historical Society, Honolulu, Hawaiian Islands

 Institute, The New Zealand, Wellington
 Indian Research Society, The, 32 Creek Row, Calcutta

 Japan Society, 20 Hanover Square, London, W.

 Kongl. Vitterhet's Historie, och Antiquitets, Akademien, Stockholm, Sweden
 Koninklijk Instituut, 14 Van Galenstratt. The Hague, Holland

 Na Mata, Editor, Suva, Fiji
 National Museum Library, Washington, U.S.A.

 Peabody Museum of Archæology and Ethnology, Harvard University,
 Cambridge, U.S.A.

Queensland Museum, Brisbane, Queensland

Royal Geographical Society, Kensington Gore, London, S.W.

Royal Geographical Society of Australasia, Brisbane

Royal Geographical Society of Australasia, c/o Collingridge, Waronga,
N.S.W.

Royal Geographical Society of Australasia, 70, Queen Street, Melbourne

Royal Geographical Society of Australasia, Adelaide

Royal Society, Burlington House, London

Royal Society of New South Wales, 5, Elizabeth Street, Sydney

Royal Colonial Institute, Northumberland Avenue, London

Royal Anthropological Institute of Great Britain, The, 50, Great Russell
Street, London, W.C.

Smithsonian Institution, Washington

Société Neuchateloise de Géographie, Neuchatel, Switzerland

Société d'Etudes Oceaneane, Tahiti Island

University of California, Library Exchange Department, Berkeley,
California

BOOKS, ETC., RECEIVED IN EXCHANGE, GIFT OR OTHERWISE, DURING 1916.

From America—

University of Minnesota
University of Pennsylvania
University of California
The American Philosophical Society
" " Geographical Society
" " Oriental Society
" " Folk-lore Society
" Smithsonian Institution
" " " National Museum
" " " Bureau of Ethnology

From Canada—

Department of Mines, Anthropological Series

From England—

The Royal Colonial Institute
" " Geographical Society
" " Anthropological Institute

From Fiji—

Editor of Na Mata
The Fijian Society

From France—

Editors, *Revue Anthropologique*
Société d'Anthropologie de Paris

From Switzerland—

Société Neuchateloise de Géographie

From The Philippine Islands—

Journal of Science

From Italy—

Società Italiana D'Anthropologia

From Holland—

The Koninklijk Instituut

From Sweden—

K. Vitterhets, Historie, Antikvitets Akademien

From Batavia, Java—

Bataviaasch Genootschap

From New South Wales—Royal Society

From Queensland—

The Queensland Museum
Royal Geographical Society

From South Australia—

Royal Geographical Society
Victoria Public Museum and National Gallery

From Hawaiian Islands—

The Bernice Pauahi Bishop's Museum
Prof. W. A. Bryan

New Zealand—

The New Zealand Institute
T. W. Downes
F. W. Christian

From Solomon Islands—The Rev. T. C. O. Fox

KO TO RAROTONGA ARE-KORERO TEIA NO IRO-NUI-MA-OATA.

NA TIVINI HAWETI MA TAMUEBA MORE-TAUNGA-O-TE-TINI,
KOIA A TAMUEBA TE REI.

PAE II.

I TETAI ra, kua ui atura a Iro ki te metua vaine, "E aere ana a Pou-Ariki ki' ea?" Kua karanga atura te metua vaine, "E aere ki o Ngana e Vaea kai-karakia." Kua karanga atura a Iro ki te metua vaine, "Ka aere au." Kua karanga ra te metua vaine, "Kare paa koe e kite." Kua karanga mai taua tamaiti, "Eiaa, ka aru."

Kua nako te metua vaine, "Eiaa e taku tama, aere mai ka noo taua, kua taoui atu na oki ouu tuakana e Pou-Ariki, e te karanga oki koe ka aere katoa koe. Aere mai ka noo taua." Kua karanga atu ra a Iro, "Eiaa e taku metua vaine, ka aere rai au."

Kua akatika te metua vaine i te anoano o Iro, kua tau iora te kai ei moemoeō no te tamaiti, ka maoa, kua aao aia i te tapora, e aiai akerā kua rave iora i te tapora kai e te ue vai-maori, aere atura aia na roto i te aiai-poiri e tae atura ki te kainga e noo ei te metua koia oki a Pou-Ariki, kia tae atura aia te kaikai ra a Pou-Ariki e te anau e nga tumu-karakia ko Ngana e Vaea; oki atu ra a Iro ki muri i te tara-are pipini ei, e kua kai katoa aia i tana kai ki reira; ka pou tana kainga-kai noo iora aia, ma te akaronga i te tuatua a te metua e nga tuakana. Ei reira kua aere atura aia ki te Are-vananga, kua 'eeu iora i te arua-kao o te are tomo atura aia ki roto i taua arua-kao. Kare aia e roa ki reira kua rongo aia i te tangata kua tomo ki roto i te Are-vananga, ko nga taunga tena e nga tauira, e kua tamata ratou i te apiipii i te karakia. Kua rave nga taunga i a raua angaanga. Kua akarongo matakite tikai i taua karakia. Kai atura aia i taua karakia e mou roa ake i aia, no te mea te rongo tikai aia i taua karakia i roto i tana ngai i pipini ei koia oki te arua-kao, kare takiri e nga ngai i topa i aia. Kua mangamanga iora te ai i roto i te are, te noo ua ra a Iro i te akakao o te are e tae atura ki te akirata, aere atura a Pou-Ariki ma te anau ki to ratou kainga e kua akaruke i nga tupuna ia Ngana e Vaea ki te ngai i karakia ai ratou, i te *tai*me i tomo a Iro ki roto i te arua-kao kua akaitiiti aia i tona kopapa mei te tamaiti meangiti ua nei.

Tataiata iora kua aere mai a Iro mei roto i te arua-kao, kua akatangata akaou i aia, tomo atura ki roto i te are vananga kua noo aia ki runga i te nooanga a te aronga kai-karakia, noo iora, ei reira kua rave aia i te kaara e te pau, no te mea kua pou i aia te au karakia i apiia ki te anau a Pou-Ariki, kare ra i mou ia ratou. Rave atura a Iro i te kaara e te pau, akatangi atura, tera tana i akatangi ko te au karakia i karakia ki a Pou-Ariki e te anau kua mou takiri i aia, kare takiri e tuatua i topa, kua riro te kaara e te pau ei vaa nona i te tuatuaanga mai i nga karaka ia i apiia kia ratou.

Ko eia puke tangata metua nei, ei tupuna nona koia a Ngana e Vaea, kua umere iora raua i te mea kua mou meitaki teia au karakiia. Kua ui atura nga tupuna kia Iro. "Koai koe?" Kua karanga atura aia, "Ko au ko Iro." Kua karanga atura nga tupuna "Ko Iro i riro mai te rongo?" Kua karanga aia "E." Kua karanga atura nga tupuna, "Ina, ka teketeke mai." Kua neke atura aia, kua karanga nga tupuna, "E anga mai toou tua." Kua uri atura aia i tona tua, kua a'a atura nga tupuna, kia a'a raua, mei te pāpā i o Rongo-ma-tane te marenarenaanga, ei reira raua kua karanga, "E tangata umere tikai koe, kia a'a maua i toou tua mei te pāpā tapu a Rongo-ma-tane, mei te moenga tikai te paraparaanga, e tangata a'i koe i mou ei te korero, kua apii a Pou-Ariki ma te anau e kare ake rai i mou ia ratou, i a koe ua mai na i mou ei." Kua karanga atu raua, "Ko koe ainei te ai i manga." Kua karanga atura aia, "E."

I muri i reira kua apii pu tikai raua ia Iro ki te karakia e mou vave ua i aia, okotai ua apiia mou atura i aia.

I tetai ra te noo ua ra a Iro ki runga i te turuki are o Ngana e Vaea, kare atura raua i kite tei reira aia, kia akarongo aia te iriiriera ia ra raua i to raua pongi, te nako atura tetai ki tetai. "Eaa oki taku taeake i pongi ana, na taua nga maanga i tera ngai e tera ngai, na taua nga tumu-nae, ma nga eki e nga pu-oi e nga pirita, te parata e te paratua-enua: Koai tama meitaki i te ao kia kai ei taua i te ate ia Moekiri e te manava o Irimango e te poro ia Te Mangarea, te Kuku ia Patiki": Tera tikai te aereanga o taua mii nei o raua:—

Te poro o Te Mangarea

Te kuku o Te patiki

Te kuru o nga Tapetupetu

Te manava ia Tuputai na taua ake ei ono i te kava

Te manava ia Moekiri na taua uake

Me riro mai ka maora nga moenga pae nono

Ka maora nga aoaiku.

Kia rongo ake ra a Iro i teia tuetue anga a nga tupuna nei, ma te akara aia te akaingaina raua ia raua, kua ui atura aia kia raua, "Eaa korua e tuatua ua nei?" Kua karanga atura raua, "Kua manako maua e kare e tangata." Kua ui rai a Iro, "Eaa ta korua

e tuetue ua nei?" Kua uuna atura raua ma te karanga, "Kare maua i tuetue ana." I reira kua ui tikai a Iro kia raua, "E akakite mai naku e tiki taua kai ta korua i manako." Tuatua iora raua, "Ko teia au kai nei e au mea mate anake, kare e rauka i a koe, kua pou e uki tangata e pāpā ariki; ki a koe na ka rauka mai."

Kua ui atura a Iro, "Te'ea te rakau o taku mea a Pou-Ariki." Tuatua mai ra raua, "Tera, ko te rakau pūēkā." Kua kiriti mai a Iro i taua rakau mei te vairanga, ko te rakau a Moe-tara-uri, kare a Iro i kite e ko te rakau tena a Moe-tara-uri (no te mea kare aia i kite ake e kare a Pou-Ariki tona metua, ko taua rakau nei ko 'Tautu-tenio-more,' e kua vaio ia e Moe-tara-uri i taua rakau nei ki roto i te rima o Akimano, e nana i kave ki roto i te are tapu no te mea e rakau tapu.

Kua aere a Iro ka tiki taua au kai ta nga tupuna i iriirieia ia, koia te poro, te kuku, te kuru, te kava Tupu-tai e te puaka ko Moekiri. Kua rauka ua i aia etai, kare e rauka ngāta, arumaki atu aia i nga tiaki. Nara kia tae atura aia ki te ngai o Moekiri kua kai tamaki mai nga tiaki koia a Vaere e Tārū, no te mea na raua i tiaki i tana au mea nei. Kia aere mai a Iro, te moemoe nga tangata nei, nara ko te puaka ko Moekiri, kia kite aia ia Iro kua ngungūru iora aia, ei reira kua rere mai a Vaere e Taru ki runga kua paruru ia Iro, kua riri iora a Iro, kua ta atura aia e eia nga tiaki nei, e kua ta te puaka ko Moekiri e kua kō i te kava ko Tupu-tai e kua tuku teia au mea ki runga i te amo, ko nga tangata e te kava ki mua i te amo e te puaka e tetai au mea i muri i te amo, okotai rai amo i te taōākā ia mai ei taua au kai, apai mai ra aia ki mua i te paepae o Ngana e Vaea. Kia kite raua e, kua tae mai a Iro ma taua au kai nei kua tupou iora raua ki raro, kua nākō raua, "E tangata ka toa a Iro." E taunga oki raua, no reira kua kite raua.

Kia riro teia au mea ki runga i te paepae, kua aere atura a Iro ki te tiki vaie ei tau i taua kai e te rautao katoa, e kua riro mai; tera te tu o tana mea vaie, okotai ruru-vaie e varu umu e pou ei te ruru okotai, pera oki te ruru rau-tao e varu umu e pou ei te ruru okotai. Ei reira kua tau a Iro i tūua au kai ra, e, ei reira kua ono i te kava, tera te tu o te kava, okotai māmā kua tūtūa mai ra, takiri te kumete i te mama okotai.

Kia riro mai te rongo kia Pou-Ariki ma te anau, kua aere mai aia ma taua rongo, akara atura aia ma te riri ki a Iro, koia i apai i taua kai ki o Ngana e Vaea; i tona manako e apai atura ki mua i tona aroaro, ei runga i tona paepae vāo ei; ei reira kua papaki atura a Pou-Ariki i te turi ma te tuatua, "Eaa, no teia turi i raverave nunui ua'i i Kuporu nei."

Kia rongo a Iro i taua roeroe kikino a Pou-Ariki aue atura tona ngakau e te mamae e te akama, ko to Iro kitenga ia e, na tetai ke ua aia, kare a Pou-Ariki.

Kua rave iora te takura, kua kā te umu, tapoki atura. Te rake te umukai tu ke na Iro ma nga tupuna. Te mate ua ra nga tupuna no te pongi, na Iro rai i akaora akaou. Aere atura aia i te apai i nga tupuna ki raro i te vai, kua pāi i tetai, kua pāi i tetai, kua tiki mai i to raua moenga ma te kakau, kua petetue te tutae i to raua kopapa ma to raua moenga oki, kua tātā aia i to raua kakau ki raro i te vai, kua tari ki te rā ta-mārō, e mārō atu ra, apai ra ki to raua ngai, kua tiki katoa mai ia raua apai atura ki to raua ngai, maani iora taua tamaiti i to raua ngai, maani iora taua tamaiti i to raua mata, no te mea e mātāpo raua katoa. Kake atura a Iro i te nū, kua aaki iora, e kua aere mai ki mua i te aroaro o nga tupuna, kua kōi iora i te nū ki to tetai mata e ki to tetai mata ē puera akera o raua mata, kua kite mata tikai raua ia Iro.

Kua aere i reira a Iro kua tātāū i te kava, kua uki mai ra i te umukai, kua tūa atura a Iro na nga tupuna, ta tetai e ta tetai, ei reira kua karanga atura a Iro, "Ei konei korua, te aere nei au." Tāpu atura nga tupuna; kare aia i noo, no te mea kua roto mamae aia i te tuatua kino tana i rongo mei roto i te vaa o Pou-Ariki, aere atu ra aia, e ki o te metua vaine.

PAE III.

KUA aere atura a Iro ki te kainga o te metua vaine koia a Akimano, e kua tuatua atura ki te metua vaine, "Koai tikai taku metua?" Tera ta te metua vaine, "Ko Pou-Ariki toou metua." Karanga atura a Iro, "Kare, e akakite mai koe, koai taku metua." Kua pera rai te metua vaine mei tana i tuatua i mua, "Ko Pou-Ariki toou metua." Kua karanga a Iro, "Kare, e akakite mai koe, koai tikai toku metua?" Kare rai a Iro i akapaki i te pati e tae uatu ki te rua o te rā; kua manako iora te metua vaine kua tuatua ia te tamaiti e Pou-Ariki, no reira kua akakite te metua vaine, "E tika rai e metua rai toou, tera to metua ko Moe-tara-uri i Vavau."

Kua karanga atura a Iro, "Tera ana oki e metua toku, e aa koe i ūuna'i." Kua karanga atura te metua vaine, "I pe'ea a Pou-Ariki ki a koe?" Kua karanga a Iro, "I papaki a Pou-Ariki ki te turi ma te karanga, kare tena tamaiti mei kō i tera turi, ma te karanga naringa no roto i tera turi ka akarongo i te metua."

Aue iora te metua vaine; kia oti i te aueanga kua akataka atura aia ki te tamaiti kua karanga atu ra; "E iro e te oata nga ārāpō i tae mai ei a Moe-tara-uri, no reira toou ingoa ko Iro-ma-oata, kua tapara toou ingoa i nga ārāpō i tae mai ei toou metua a Moe-tara-uri." Kua karanga atura a Iro ki te metua vaine, "Eaa koe i ūuna'i i toku metua i kore koe i akakite mai ki aku, tera taku tuatua ki a koe e taku metua vaine, ka aere au ka pari vaka noku ka aere au ka kimi i toku metua."

Kua akatika atura te metua vaine, aere atura a Iro i te tipu rakau—tera te ingoa o taua rakau, ko Tāvai-nui-o-Vaea. Kia kite nga atua, ko ratou te kau-taunga i te pari i tona vaka, koia oki nga Atua i vaoia e te metua ki te metua vaine, ko nga Atua iā i te akaora i aia i tona au mate ka mate ei aia e nga tuakana, koia teia, ko ratou rai te maani te vaka o Iro. E, oti ake ra te vaka kua tapa iora ratou i te ingoa o te vaka, tera ta ratou ingoa i tapa no te vaka ko "Te-Tiarapa-i-te-tainui-o-Vavau," e pai mana e te umereia.

Kua akanokono iora a Iro i tona tere, riro atura te rongo ki Pou-Ariki e te anau i teia tere, e teia te apinga tu ke, ko te vaka o te tama o Akimano ta nga atua i pari, e apinga tikai ko "Te-Tia-rapa-i-te-tainui-o-Vavau" te ingoa. Kia aere mai ratou e tika rai, e pai tikai.

Kua oti te akanokono te tere o Iro, e kua inangaro nga tuakana i te aru i taua tere o Iro, e kua akatika a Iro, kua tuku te kai ma te au mea e tau no te tere ki runga i taua pai ra, koia oki ko te vaka, tuku atura nga Atua, aere atu, topa atura ki te moana. Kia topa ki tua, kua tuatua iora a Iro ki nga tuakana, "Ka moe au auraka kotou

e akaara i taku moe, ka moe au ia Pipiri ē ara mai ia Akaau." No reira te tuatua i te moe o Iro e ono marama e, e ono marama i te araanga i tuatua ia e ko Iro-moe-roa.

Kua moe atura a Iro, kua topa ratou ki te tai-tua, teia nga apinga kua tau mai ki runga i te tira o to ratou pai, e puke manu. Kua tau mai aua nga manu nei ki to ratou pai, kua tā atura nga tuakana o Iro i aua nga manu, e kua tuaki katoa i te ngakau o aua nga manu, ei reira kua akaara atura ratou ia Iro. Kia ara mai a Iro, kua mamate aua nga manu, kua karanga atu ra a Iro, "Eaa kotou i ta'i i nga manu? Ko nga manu teia o Tane. Eaa te ravenga e ora akaou ei raua? Ka riro teia ei akakino i to tatou tere." Kua tuatua akera a Iro, "Akua ko te ora ko te mate." Tu ake ra a Iro, te rave ra aua nga manu ra, kua akara nga tuakana, tetai ki tetai; rave iora a Iro i nga toka, tuku atura ki roto i aua nga manu ei ngakau no raua, no te mea kua tuakinaia e nga tuakana o Iro o raua ngakau. Kua tuku a Iro i nga toka ki roto i aua nga manu, kua karakia iora, e ora akaou atura tuku atura i aua nga manu kia rere, rere atura aua nga manu. I to raua rereanga kare i aite mei to raua tu i mua, i to raua tu i teia rereanga nei kua rere tikaokao to raua rereanga, oki atura a Iro ki te moe.

Aere atura aua nga manu ra e tae atu ki mua i te aroaro o Tane; kia akara a Tane kua tu ke te tu i aua nga manu aana, kua ui atura aia ki a raua, "Na'ai korua i rāpu, na te Tiu e te Parapu?" Kare aua nga manu i kī; e kua karanga a Tane, "Na'ai akera korua i rāpu, na te Tonga e te Maoake?" Kare aua nga manu i kī atu. Kua karanga a Tane, "Na te Iku e te Tokerau korua i rāpu?" Kare rai nga manu i kī atu, e, pou akera te au rūa-matangi i te tatau ia e Tane, kare rai nga manu i kī atura. Kua ui akaou atu rai a Tane, "Na'ai korua i rāpu, na te anau kanga o Pou-Ariki?" Kua tungou iora nga manu i'inga atura raua ki raro mamate atura. Kitea i reira a Tane na te anau a Pou-Ariki i rāpu i nga manu aana.

Aere atura a Tane, kapiki atura ki taua au tamariki kanga, koia nga tamariki a Rakamaomao; ki te Tiu ma te Parapu, ki te Tonga e te Maoake, ki te Akarua e te Iku-tokerau; paatu ra, karanga atu ra, "E aere kotou e ta i te anau o Pou-Ariki." Kua aere atura ratou e tā i te anau o Pou-Ariki, tupu atura te uriia i te moana, kare e marikonga, kua akaara atura ratou ia Iro, kua tu a Iro ki runga; kia tu mai aia kare ra e uriia e aite ki teia uriia i te maata. Kua karanga atura a Iro, "Ko ta kotou kanga tena, ko kotou i takinga-kino i nga manu a Tane ka mate ei tatou, ko au ra kare au e taitaiā, nara ko kotou te taitaiā nei au, ko ta koton akakoroanga mate noku ka uri tei reira ki rungaō to kotou uaorai upoko." Kare i oti te tuatua a Iro, pōkiaia mai ra te pai e te ngaru, takauri atura ki raro i te tai, kare e ravenga e ora'i, maringi atu ra te tangata ki roto i te tai, ko etai ra kua rauka i te kake ki runga i te takere o te pai, ko

taua anau o Pou-Ariki ko ratou tetai i kake ki runga i te takere-pai. Ko Iro, kua kau aia, vao atu ra nga tuakana e etai mai tangata ki runga i te tahere vaka.

Kua kau ra a Iro, e tae roa atu ki te enua. Tae mai aia ki te enua kua pō, kua kake atura ki uta, aere atu ki roto i te enua ē tae atura ki tetai are maata, e kua kite aia ki reira i tetai tane e te vaine, ko te ingoa a taua tangata ko Marotane. Ko eia nga tangata nei e puke tiaki are raua. Kua tu mamao atura a Iro ma te akara atura ki a Marotane e te vaine, kua kite aia ia raua i te aereanga ki ta'tai ma te koikoi aere i te kopapa o tetai au tangata tei papanu ua mai ki uta, e aronga kua maremoia e te tai, no roto ratou i te vaka o Iro. Kite iora a Iro i reira e angaanga teia ka tupu, e kua manako iora aia ka aere aia ka uiui eaa te angaanga. Ei reira kua akameangiti aia i aia uaorai, e kua aite ki te tamaiti iti ua nei; ei reira kua aere atura aia ki te ngai e noo mai a Marotane. Kia kite mai a Marotane i aia, kua ui atu, "Taiti ē, e aa, taau?" Karanga atura a Iro, "I aere mai au i te tiki ai," Kua rave mai a Marotane i tetai ai, kua oatu na Iro, kua rave a Iro, aere atu, e kia tae aia ki tetai ngai kua tamate aia i taua ai ra e kua oki akaou i te tiki i tetai. Kia tae aia ki te pae o Marotane, kua ui atura, "Taiti ē, kua oki mai koe, e aa tena?" "E, kua oki akaou mai au, i toku aereanga kua mate te ai, omai ra tetai," Kua oatu a Marotane i tetai ai akaou, rave atura a Iro, aere atu e kia tae ki tetai ngai kua tamate akaou i taua ai, ē, oki atura ka tiki tetai. Kua riri i reira a Marotane ma te tuatua, "Tena akaou mai koe." Karanga atura a Iro, "Kua mate akaou taku ai, e omai rai koe i tetai." Karanga atura a Marotane. "O, O, e tamaki tena." Kua oake rai i tetai ai akaou, ei reira te ui atura a Iro, "E aa te angaanga ka rave, ka umutarakai?" Karanga atura a Marotane, "Te teateamamao nei au no te aereanga mai o Tane." Kua ui atu a Iro, "Teea aia?" Karanga atura a Marotane, "Tei runga i te rangi." Ko Iro: "Aea aia ka aere mai ei?" Ko Maro: "I teia aia nei kia po tikai." Ko Iro: "E aa te akairo?" Ko Maro: "Kia rongo mai koe i te ngurunguru o te maungungu, e kia topa te ua e kia korapa te uira ei reira aia ka aere mai." Ka karanga Iro: "Na teea ngutupa aia te tomoanga?" Ko Maro: "Ka na te ngutupa tapu, tena tei mua are." Ko Iro: "O, E, kua kite au; ka noo koe ka oki au ki te kainga."

Kua aere atura a Iro, ma te apai i tona ai, aere atura aia e kia mamao ra, kua tae atu aia ki tetai ngai rakau, kua tomo atura aia ki roto i taua ngai rakau e kua tamate i te ai, e kua noo ma te akara i ta Marotane angaanga. Kua kite aia i te tauanga i te umu e te tukuaanga i te au kopapa o taua aronga i maremoia ki roto i te umu e te tapoki atura. Kare i roa ia, kua maoa te kai e kua kākara mai, kia ongi a Iro i te kākara umu kai e mea reka tikai.

Kia pōiri pō tikai kua tamata te maungungu, kua korapa te uira e kua ngā mai te rangi, ei reira kua kite a Iro i tetai mea tu ke te eke mai ra mei te rangi mai, ē, tomo atura ki roto i taua are na te ngutupa tapu.

Kua ōti takere te kai i te ariki ia ki roto i te are. Kua tu a Iro kua aere atu ki te are. Kua tu a Iro kua aere atu ki te are e kua tu ki mua i te ngutupa tapu, i reira kua akamaata takiri aia i tona tu, kua riro aia ei tangata maatamaata rava atu, ei reira kua noo aia ki raro kua takave i te are ki nga rima e nga vaevae. Ko te ora teia kua anoano te vaine a Marotane i te aere ki vao i te mimi, kua tu aia ki runga e kua aere ki vao na te ngutupa-noa, kua teimaa roa tona mata no te moe, kia tae atura ra ki vao, kua ara tikai, akara akera aia kua kite aia i tetai apinga te purapura ua mai ra i roto i te pōiri, kua oro aia ki roto i te are ma te kapiki, "Tera tetai apinga tei vao." Kua rongo a Tane i taua reo a taua vaine, kua ui aia, "E aa te tu, E maine?" Tera ta tera vaine. "Kia akara au e apinga te purapura ua ra mei te tua-veri, tena te marama meitaki mai i tera nei." Kua karanga a Tane, "A, ko Iro tena, akua ko te mate ko te ora."

Ei reira kua kapiki atura a Iro "E rere ra ki te rangi." Ei reira kua tauru aia i tetai rima i reira na roto i te are i te opu ia Tane; kite maira a Tane, e kua rere aia ki tetai tara o te are, ma te aru rai te rima o Iro; oro atura a Tane ki tetai tara, aru atu rai te rima o Iro, pera ua ra raua, e, rere atura a Tane na roto i te titiro o te are e tae atura ki te rangi-tuatai; aru atu rai a Iro; rere atura a Tane ki te rangi-tuarua, aru aturai a Iro: mei reira rere atura ki te rangi-tuatoru ki te rangi-tuaā ma te arumaki aere rai a Iro, e tae uatu ki te rangi-tuatini; e te tomo nei a Tane ki te rangi-tuatini kua pā te rima o Iro ki te maro tapu o Tane, kua mou, Karanga atura a Iro "Kua mou koe iaku, ka pā au i a koe ki te rangi-tuatini nei." Kua kaku iora a Tane, karanga atura ki a Iro, "Kia ora au, auraka koe e pa iaku e Iro, auraka e titiri iaku ki raro, e vao koe iaku ei atua noou, ka tuku au i te rangi noou," Ei reira kua tuku a Tane i te rangi ki a Iro ma te tuatua, "Noou te rangi, tera mai te taonga ariki ki toou rima, tera mai te onu e te vaevae-roroa, tera mai te tukaa, tera mai toou tuanga ariki; ko koe te ariki o nga nuku e itu e kai koe, tera mai te rara-roa e te rara-tea, e ariki oe i te pa enua tinitini."

Ora atura a Tane ia Iro e kua oki mai a Iro mai te rangi, koia oki te taonga ariki koia oki ko Iro-te-tupua; ko te tuatau teia i riro mai tetai ingoa ou na Iro, ka ā ingoa a Iro, i teinei, koia oki ko Iro-ma-oata, ko Iro-moe-roa, ko Iro-tua-veri, e Iro-te-tupua-ariki. Ko te tipapaanga o Iro ki vao i te are o Tane mei te veri te tu i mou ei tona ingoa Iro-tu-veri ki tetai papaki tangata.

No tei riro mai te rangi mei roto i te rima o Tane i Te-rangitua-tini kua topaia e Iro i te ingoa i etai aana tamaiti e ko Tā-i-te-ariki (ko te taanga i te ariki ko Tane te aiteanga), ko Pā-i-te-rangi-tuatini

(ko te paanga i te rima o Iro ki runga ia Tane i te rangi tuatini); e ko Pa-ki-te-tua-kura-o-Tane. (Tera te aiteanga ko te paanga a Iro i te tua-kura o Tane i te tuatau i opu aia ia Tane ki runga i te rangi tuatini.) Ko te au ingoa teia o Pā-Ariki o Rarotonga ka tika kia rave aia i tetai o teia au ingoa. Ko teia 'Ta-i-te-ariki kua rave tetai oona metua kopu-tangata koia oki ko Tangiia i aia te tamaiti angai tikai nana e na Tangiia i topa i tona ingoa ou koia oki ko Te-Ariki-upoko-tini.

Ka oki atura te tuatua ki te angaanga a Iro: Mei reira oki atura a Iro ki te enua o te metua vaine koia ko Akimano, e kua akakite atura ki aia i te angaanga i tupu, to ratou aereanga ki te pai e tei tupu ia ratou e te tumu i oki mai aia, e tei rauka i aia, koia oki te rangi mei roto i te rima o Tane. Kua ui atura a Akimano i reira ki aia. "Tei'ea nga ariki i aere kotou?" Kua karanga atu ra a Iro, "O, tera rai kua akaruke au i te moana rai." Kua tuatua iora te metua vane, "E oki E tama! ki nga ariki, ko te tuatua kino i a koe i taau takingakino."

Ooki atura a Iro i te aru i nga tuakana i te moana, aere atu ra, kua waitata nga tuakana i te mate, kua uri atu ra i te vaka, kua tu te pai, kua rave atura i nga tuakana ki runga i te pai ma te tangata atura tei toe mai, kua tau iora i te ai, no te mea kare rai e apinga tikai i ngaro ana mei roto i te vaka no te mea e vaka na nga atua, kua tamaanaana ia ratou ki te mura-ai, kua angai ia ratou ki te kai e ora takiri atura ratou, ei reira kua tuku atura i tona tere kia aere ki Vavau.

THE PERIOD OF IRO-NUI-MA-OATA AND TANGIIA-NUI-ARIKI.

BY STEPHEN SAVAGE, RAROTONGA.

PART II.

(Continued from page 149, Vol. XXV.)

NOW, one day, Iro asked Akimano, "Where does Pou-ariki go to?" The mother said, "He goes to Ngana and Vaea to be instructed in the *karakia*." * Iro said, "I will go too." Akimano said, "Perhaps you will not be able to learn it." Iro replied, "Never mind, I will go." The mother said, "My son, stay here with me; Pou-ariki has taken away your brothers and now you say you want to go also. No, stay with me." Iro replied, "No mother, I am going also."

His mother gave in to his wish, and consented to his going. She prepared food for the journey, and after it was cooked placed it in a basket. In the evening Iro dressed himself, took his basket of food and gourd of water and, when dusk came, started off on his journey.

When Iro reached the place where Pou-ariki resided he found that he (Pou-ariki) and his sons were having their meal together with the priests, the instructors. Iro then went to the back of the house and hid, took some food out of the basket and ate it. After he had had sufficient, he sat and listened to his father and brothers conversing. He then went to the *Are-vananga* (or house of teaching) and reducing himself in size got into the double wall of the house [the house was made of *kao* (reeds)] and hid there. He had not been there long when he heard the priests and pupils come in and commence the *karakia*. The priests began the instruction. Iro listened patiently and intently and learned all the *karakia*, which he heard clearly from where he was hidden—he listened to every word that was uttered by the priests, and soon committed all the *karakia* to memory, not missing one sentence.

It was at this juncture that the light in the house (candle-nuts) spurted twin flames; Iro waited in his hiding place until morning, when Pou-ariki and the sons departed to their house, leaving the two

* Incantations, prayers, ritual of ceremonies, &c., &c.

aged relatives in the house of instruction, that is to say, Ngana and Vaea.

Now Iro assumed his natural size and came out of his hiding-place and entered the house, and seated himself upon the seat reserved for pupils receiving instruction in *karakia*, he took up the *kaara* and the *pau* (drums) (he having learned all the *karakia* that had been imparted by the priests to Pou-ariki and his sons, but they could not commit it to memory) and commenced to beat the *kaara* upon the *kaara* and the *pau*, that which he had learned. These two instruments became his mouth-piece (medium) through which he disclosed and gave out all that he had learned.

The two aged priests, Ngana and Vaea, who were his grandfather and great-uncle respectively, were astounded because no mistake was made in the rendering of the *karakia*. They exclaimed, "Who are you?" Iro replied, "I am Iro!" The *tupunas* asked, "Are you that Iro of whom we have heard so much?" He replied, "Even so."

Ngana and Vaea said, "Come close to us." Iro immediately went close to them; they then said, "Turn your back to us that we may feel it." Iro did as he was instructed, and Ngana and Vaea felt his back, running their hands up and down over the skin, and in their so doing the skin crackled like a new made mat being folded. They exclaimed, "Thou art indeed a wonder! Thy back feels like the sacred cloak of Rongo-ma-tane for smoothness and strength; thou art indeed a wonderful man that you have been able to learn the ceremony we have been teaching Pou-ariki and his sons for some time, and they have not yet learned it, but you have only just come, and yet you have learned it. Was it because of your presence that the flame of light spurted twin flames?" Iro replied, "Yes."

After this Iro received full instruction in all the *karakia* which he quickly learned; one instruction being sufficient.

One day, whilst Iro was seated on the door-step of the house of Ngana and Vaea (they were not aware that he was there) he heard the two old men sighing and expressing wishes (for food) because they were both hungry; one was saying to the other, "Why, my brother! should we hunger? Oh, if we only had sweet food from all places—if we only had the *tumuanas* (edible plant of sweet relish) and the *eke* (squid or octopus) and the heaps of *ōi* (edible roots) and all the ripe foods, the flesh and fat of the land. Oh, who is there who will satisfy our craving and hunger so that we may eat of the heart of *Moekiri* and the essence of *Irimango*, and the sweet flavoured cabbage *Te Mangarea*." (This should be rendered as follows for the old men chanted their longing in a mournful song:—)

" The sweet flavoured cabbage Te-Mangarea,
 The sweet mussels at Te Patiti
 The breadfruit Tapetupetu
 The heart of the *kava* Tuputai—
 Oh if we only had it to brew a draft—
 A draft of full essence—
 The heart and flesh of the pig Moe-kiri
 If we only had it to satisfy hunger—
 Oh could we but get these things
 We could spread out our gay bordered sleeping mats,
 Then roll up in our **orāua* mats
 And lie and sleep in content.
 Oh our clothes made of *aea-ikū†*
 Would fit tight o'er our swelling insides
 Oh that would be joy supreme."

When Iro heard this wish so expressed by his grandparents and saw them rocking themselves to and fro, he said to them, "What are you two talking of?" They said, "We did not know that anyone was near." Iro again asked, "What is it that you two desire so much?" They said, "We did not say any thing." (They did not want to tell.) Iro then insisted, and said, "Come, tell me, I will obtain what you desire." They said to him, "These things that we wished for—there is death in obtaining them, and you cannot get them easily. There have been generations of men, and numbers of *ariki* killed in trying to obtain them, and now you tell us you can get them." Iro said, "Where is my father's spear—Pou-ariki's spear?" They said, "There it is, that one over there." Iro took the spear from its place—this spear was the one that belonged to Moe-tara-uri, but Iro was not aware of this fact (for as yet he thought that Pou-ariki was his father), it was the weapon 'Tautu-te-nio-more' that Moe-tara-uri had left with Akimano, who had had it placed in the sacred house for it was a sacred weapon.

Iro departed to obtain all the things that Ngana and Vaea so earnestly desired; that is the sweet flavoured cabbage, the mussels, breadfruit, the heart of the *kava* plant Tuputai (one stem or one growth), and the pig Moe-kiri. He succeeded in obtaining the first three named without much difficulty, easily driving the guardians away, but, when he came to where the pig Moe-kiri was kept he met decided opposition from the two guardians—one named Vāere and one Tārū who kept constant guard over the pig and *kava* plant. When Iro approached these two men were asleep, but the pig Moe-kiri commenced to grunt as soon as it saw Iro, whereupon Vāere and Tārū sprang up in alarm and defended the animal. Iro killed both, and then killed the

* Ancient sleeping mats now rarely seen.

† Cloth made of the bark of banyan-tree; which was a beautiful white soft cloth.

pig, and afterwards dug up the *kava*. He then got an *amo* (carrying pole), tied the pig Moe-kiri on one end (rear end) and the *kava* and bodies of the two men on the other, together with other things he had obtained previously on the other end, and then carried them home to Ngana and Vaea, depositing the load on the *paepae* (open space in front of house) before their house. And, when the two old men knew that Iro had returned, having succeeded in obtaining all the things they had longed for, they bowed down and exclaimed, "Iro will surely become a great warrior!" They were *taungas* (priests) and knew.

When the things had been deposited on the *paepae*, Iro went away to get firewood and *rau-tāō* (leaves for covering an oven) and brought them; each bundle of wood was sufficient for eight ovens, the same with the *rau-tāō*. Then Iro cooked the food, and prepared the *kava*. This was the manner in which Iro prepared the *kava*: he first bruised it, then chewed it and ejected the juice into a *kumete* (*kava* bowl), and each mouthful of juice filled a bowl to the brim.

Now Pou-ariki and his sons heard of the doings of Iro, and they came to see if it was true. When they came to the abode of Ngana and Vaea and found that all they had heard was true, Pou-ariki became very angry with Iro; he considered that Iro should have brought these things to him and not to Ngana and Vaea—they should have been placed upon his *paepae* and left there. He then slapped his knees and exclaimed, "These knees are not responsible for the man!"* When Iro heard this insulting remark uttered by Pou-ariki he felt much grieved and ashamed, but did not show it. This was the first hint that Iro received that Pou-ariki was not his parent.

Now Ngana and Vaea, on account of much fasting had lost consciousness, but Iro revived them; he then carried them down to the stream and washed both and made them clean, then took their mats and clothes down to the stream and washed them, for the bodies of the two old men and their sleeping mats and clothing were covered with offensive matter. After washing the mats and clothes Iro spread them out to dry, and then carried Ngana and Vaea back to the house—to the place where they were accustomed to sit, and then prepared to annoint their eyes for both were blind.

Iro climbed a coco-nut tree, picked some nuts and descended, husked them and selected two, which he split into halves and placed one half of each nut over each eye of the two old men, and they received their sight and they now beheld Iro.

Iro now opened the ovens and gave each man his share, placed the *kava* before them and said, "Farewell my grandparents, remain in peace, I am going." They begged him to stay, but Iro, who was smarting under the insinuation of Pou-ariki, would not listen to their entreaties. Iro departed to his mother.

* This is an indirect translation, being modified to suit the occasion.

PART III.

NOW Iro went home to his mother Akimano and said to her, "Who is my father?" The mother replied, "Pou-ariki is your father." Iro said, "That is not so; tell me who is my real father." The mother again replied, "Pou-ariki is your father." Iro asked a third time and received the same answer. He persisted in this question for two days, then Akimano thought that Pou-ariki must have said something to this, her son, therefore she said, "It is true, oh my son! you have a father, his name is Moe-tara-uri of Vavau." Iro then exclaimed, "So I have a father! Why did you conceal this fact from me?" Akimano said, "What did Pou-ariki say to you?" Iro replied, "He slapped his knees and exclaimed, this son is not from these knees, if he was he would know to whom to render obedience and duty."

On hearing this Akimano cried, and after a little time dried her tears and turning to her son, said, "It was when the moon was one and three nights old (iro-ma-oata) that your father Moe-tara-uri came to me and that is why you are named Iro-ma-oata." Iro said to his mother, "Why did you hide this from me and not tell me who my father was? Now this is what I have to say to you: I am going to build a canoe and then go and search for my father." Akimano agreed to this, so Iro went away and searched for a suitable tree, found one, and cut it down; the name of that tree was "Tavai-nui-a-Vaea."

Now the gods saw all this, and seeing that Iro purposed building a canoe, they came and performed the work for him. They were the builders of this canoe. They were the gods that Moe-tara-uri had left with Akimano; they were the same gods who restored him to life when his elder brothers killed him. These elder brothers were named Iku-toto, Iku-taketake, Iku-tauira and Meamea-iku. After the gods had completed the canoe they called it 'Te Tiarapa-i-te-tai-nui-o-Vavau,' (the conqueror of the stormy seas of Vavau) it was a most beautiful and wonderful vessel.

Iro now prepared for his voyage. Pou-ariki and his sons heard of this projected voyage and of the canoe that the gods had built; that it was a wonderful vessel and had been named 'Te Tiarapa-i-te-tai-nui-o-Vavau,' they therefore came to see the vessel and found it true as reported.

Iro had now finished his preparations for the voyage, when his brothers requested him to allow them to accompany him, to which Iro consented. The food and other things required were placed on board, and Iro, taking his gods with him, set out on his expedition. When Iro's canoe had got well out to sea, he said to his brothers, "I am now going to sleep for six moons so do not wake me, for after that I will

remain awake for six moons (months)." Hence the tradition that Iro slept for one winter, and it was from this fact he received the name of Iro-moe-roa (Iro-the-long-sleeper).

Iro went to sleep, and the expedition sailed far out to sea, when two birds visited the vessel and alighted upon the masts. Iro's brothers caught and killed the birds and removed the intestines, and then awoke Iro. When Iro awoke and found out what had been done he said to his brothers, "Why did you do this thing—why kill these birds? they are Tane's messengers, and how are we to restore them to life again? Through this evil act of yours disaster will overtake our expedition." Iro then exclaimed, "If it is life, it is life—if death, it is death." (This may also be rendered "whether for life or death.") Iro's brothers exchanged glances one with the other. Iro then took the bodies of the two birds and selecting certain stones placed them inside the bodies to act as intestines, their natural ones having been removed and thrown overboard by his brothers. After placing the stones in the bodies he performed an incantation over them, so restoring life to the birds, he then made them fly away. The birds flew away, but not as birds naturally fly, they were lopsided. Iro now resumed his sleep.

In the meantime the birds flew away and eventually reached their master Tane and alighted before him. Tane looked at his messengers and noted that something was amiss with them; he therefore asked them, "Who has been ill-treating you? Was it the *Tiu* (east wind) or the *Parapu* (west wind)?" The birds remained silent. Again Tane asked, "Who has been ill-treating you, was it the *Tonga* (south wind) or the *Maoake* (N.E. wind)?" The birds answered not. Tane again asked, "Was it the *Iku* (S.W. by W. wind) or the *Tokerau* (N.W. wind)?" Still the birds remained silent. Tane then named all the winds, but the birds made no reply; at last he exclaimed, "Disclose who has been molesting you! Was it the mischievous sons of Pou-ariki?" The birds nodded their heads in assent, and immediately fell down dead. Tane then knew that the sons of Pou-ariki had been molesting his birds.

Tane went and called upon the mischievous children of *Raka-maomao*,* he called upon the *Tiu*, the *Parapu*, the *Tonga*, the *Maoake*, *Akarua* and the *Tokerau* and exhorted them saying, "Go and destroy those sons of Pou-ariki."

The winds sped upon the mission indicated by Tane, and caused a terrific hurricane to spring up that churned the sea into a seething mass. Iro's brothers became afraid of the storm and at once awoke Iro. Iro got up and saw that it was indeed a fierce hurricane, nothing like it had been known before; he then said to his brothers, "This is

* With the Maoris of New Zealand this is one of the gods of the winds.—

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the result of your evil tricks, and for molesting the birds we are likely to die. For myself I fear not, but for you I fear the worst; your attempts to destroy me will end in your own destruction." Iro had hardly finished speaking when great waves broke over the canoe, which overturned it, and the people were precipitated into the sea and had no means of saving themselves. Many managed to get on the overturned canoe, amongst them were the sons of Pou-ariki. As for Iro, he swam away leaving his brothers and the others on the overturned canoe.

Iro swam until he came to a land; it was dark when he reached shore. As soon as he landed he walked inland and came to a large house and there saw a man and woman; the man's name was Marotane. These two persons were the house guardians. Iro stood off at some distance and watched Marotane and his wife; saw them go down to the beach and gather up the bodies of those who had been drowned. These bodies were some of the people who belonged to Iro's canoe, which had been washed up on the shore. Iro then knew that something was about to be done and intended to investigate, so he reduced himself to the size of a small boy and walked over to where Marotane was. When Marotane saw him he said, "Well my boy what do you want?" Iro said, "I have come for a fire stick." Marotane gave him a fire stick, and Iro walked away some distance and then extinguished the light and returned for more. When he again got alongside of Marotane—Marotane again said, "Well, my boy, so you have come back, what do you want now?" "Yes, I have returned, my fire stick went out, give me another." Marotane gave Iro another fire stick, who went away for some distance and again extinguished the light and returned again for another. Marotane now got angry and said, "Oh! Oh! what is the game?" Iro said, "My stick went out again, but give me another." Marotane did so, when Iro said to him, "What are you preparing for, are you going to give a feast?" Marotane said, "I am preparing a reception for Tane." Iro said, "Where is he?" Marotane said, "He is up in the heavens." Iro said, "When will he come?" "This evening about dark." Iro asked, "What will be the sign?" "When you hear the rumbling of the thunder and see the lightning flash and the rain falls, that is the time he will arrive." Iro asked, "What door will he enter by?" "By the sacred entrance, that is at the front of the house." Iro said, "Oh, I see, well I must go home."*

Iro went away carrying his fire stick, walking some distance until he came to a place where there were many trees; he entered therein and extinguished the lighted fire stick and watched what Marotane

* Readers will recognise part of the story of Māui and Mahuika incorporated here, where the former goes to the lower regions to procure fire for mankind.—

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did. He saw the ovens lighted and the bodies of the drowned people put in, soon everything was cooked and the smell thereof reached Iro; it smelt very sweet.

When dark came on, the rumbling of the thunder commenced, the lightning flashed and rain fell. Iro saw some shape descend from the heavens and enter the house by the sacred door.

The food had been spread out in the house. [One version gives this part as follows:— When Iro came to land it was dark; he went up to where Tane's house stood and there lay down in front of the door, his face towards the earth. This was how Iro always lay when sleeping outside, in the attitude of a centipede, for his back gave off a phosphorescent glow like that of a centipede at night. Iro had not lain there long when Tane's wife came out to urinate, she came out of the house heavy with sleep, and not seeing Iro, urinated on his back. She now became fully awake and noticed something glistening in the dim light of the night, something that resembled a centipede; she immediately fled into the house and awoke Tane, saying, "There is something outside of our door." Tane asked, "What is its appearance?" His wife replied, "Something that glistens like a centipede, you can see it now clearly outside," Tane said, "That is Iro, it is a matter of life or death to me."]

Iro called out from outside, "Leap up to the heavens, O Tane!" Iro now entered into the house and Tane fled to one end, followed by Iro, who chased Tane all about the house. At last Tane fled through the out-look* of the house up to the first heaven, etc. Iro stood up and went to the house and stood at the entrance—where the sacred door was; he then increased his size until he was of immense stature; he then sat down in front of the house and embraced the house with both legs and arms. It was at this time that the wife of Marotane desired to urinate, so she got up and went out by the common door, her eyes were heavy with sleep, while she was outside she became awake and noticed something glowering in the darkness, she immediately ran into the house and called out, "There is something outside." Tane heard and asked, "What is its appearance?" The woman said, "Something that glowers like the back of a centipede, you can see it clearly now." Tane said, "A! that is Iro, it is a matter of life or death to me."

Iro now called out, "Leap up to the heavens" (escape if you can), and forthwith thrust an arm into the house to capture Tane, who leaped and dodged from one end of the house to the other to escape. At last Tane leaped out through the opening in the gable end of the house up to the first heaven. Iro pursued him there. Tane leaped up

*Out-look: This means a window or opening made in the gable end of the house.

to the third heaven, then the fourth and so on, pursued by Iro, and was just entering the tenth heaven, or greatest heaven, when Iro caught hold of his *mārō* (sacred waist cloth) calling out, "You are my captive, I am going to cast you down—smite you here in the greatest heaven." Tane begged for mercy, and cried out to Iro, "Let me live, O Iro! Do not cast me down, I will be your god, I will deliver over to you the supremacy," and Tane forthwith delivered over to Iro the supremacy, saying, "Yours is the supremacy, I now deliver to you the title of *ariki*, I give you the right over the turtle and man flesh, I give you the right over the *tuikaa* (pet pigs), and over human flesh; here is your *ariki* food portion, you are the *ariki* of all the land—to you I deliver the * seven lands (*nga nuku e itu e kai koe*) to eat thereof."

Iro spared Tane and returned with the *rangi* (supremacy) and title of *ariki* (Iro-te-tupua-ariki). It was at this time that Iro received his new name, that is, Iro-te-tupua-ariki. He now had four names, i.e., Iro-ma-oata, Iro-moe-roa, Iro-tua-veri, and Iro-te-tupua-ariki.†

It was because of his conquest of Tane at "*te-rangi-tua-tini*," the greatest heaven, that Iro in after years named one of his sons by three names, namely: *Tā-i-te-ariki* (the smiting of the *ariki*), *Pā-i-te-rangi-tua-tini* (hurling down from the greatest heaven), and *Pa-ki-te-tua-kura-o-Tane* (grasping hold of the sacred red back of Tane). These are the names that Pa-ariki of Rarotonga may use. This same *Tā-i-te-ariki* was some years after adopted by his relative *Tangiia-nui*, who called him *Te Ariki-upoko-tini*.

To return to Iro's exploits: Iro went back to his mother *Akimano* (how he got there the story does not state) and told her all that had happened to his expedition since leaving, and the reason of his return and of his conquest of Tane. *Akimano* then asked, "Where are the *ariki's* sons who went with you?" Iro said, "O! They are still at sea." His mother said, "Return at once to them or you will be spoken evil of and accused of their death."

Iro went after his elder brothers at sea; when he came upon them, he found them near to death, he righted the canoe and got his brothers and remaining crew on board, lit a fire on the hearth-stone (nothing had been lost out of the canoe for it was a canoe of the gods) and warmed them and gave them some food, so that they thoroughly revived, and then proceeded on his journey to search for *Vavau*.

* This is where *Kainuku-ariki* derives his name of *Kai-nuku*, this name was given to the first man who bore that name by *Tā-i-te-ariki* at Rarotonga after his election to the title of *ariki* by *Tangiia* at Rarotonga.

† In the New Zealand History of *Whiro* (Iro) he is sometimes named *Whiro-te-tupua-manatu*.—EDITOR.

(To be continued.)

THE NGATI-TUHARETOA OCCUPATION OF TAUPO-NUI-A-TIA.

BY THE REV. HOETA TE HATA OF WAITAHANUI.
TRANSLATED BY THE REV. H. J. FLETCHER, TAUPO.

(Continued from page 162, Vol. XXV.)

Turiroa
Tuharetoa
Werewere
Parawa
Rangi-ka-whiwhi
Tutamahuta the 2nd
Te Awhina
Te Rangi-tu-noa
Rangi-Taua
Kapa-Te-Ahura,
whose age was
about 57 in 1915.

TUHARETOA-A-TURIROA.

[In the many references that have been made from time to time to Tuwharetoa in the "Journal of the Polynesian Society" and other publications, the eponymous ancestor of Ngati-Tuwharetoa is the only one mentioned. There are several men on the Taupo genealogies with the name Tuharetoa, as Hoeta prefers to spell it. The genealogy of Tuharetoa-a-Turiroa of Ngati-Kurapoto is as in the margin.]

TUHARETOA'S *pa* was Punui [three miles], to the south of Tapuae-haruru, north end of Lake Taupo. This man, Tuharetoa-a-Turiroa belonged to Ngati-Kurapoto. He was a brave man although he fled when he met Te Ata's war-party at the time his wife was taken. Some time afterwards he went to one of his dwelling places called Pahautea. [A piece of bush on the south side of the Napier-Taupo road, and on the Taupo side of the Rangi-taiki river.] He spent some time there preserving *kakas* (parrots). His companions were his daughter and a slave. The daughter's name was Tawhanga-rangi, and at that time quite young. One evening he returned to the dwelling place with his daughter and their slave, and when they arrived he told the slave to pluck some of the *kakas*, kindle a fire and roast the birds. The birds were soon ready, the fire blazing, the birds spitted and roasting at the fire for they were very fat. As soon as they were cooked they were taken to one side and before long they were eaten. While eating the girl said she was thirsty. Again, not long

after they had finished eating, she cried out for water. By this time it was getting dark, and when Tuhare-toa told the slave to go and get some water he took no notice. He was asked again, and again he did not obey. By this time it was quite dark, and the nearest water to the camp was the Rangitaiki river.

At last Tuharetoa picked up a calabash and started off to bring some water from the river. As soon as he returned the girl had a drink, and when she had finished Tuharetoa said to the slave, "There is some water for you." The slave said, "I am not thirsty." So the calabash of water was placed on one side. When it was bed time Tuharetoa lay down to sleep, and the girl also, and before long his nose was snoring. He did this to deceive the slave, so that he might think he was overcome with sleep.

As soon as the slave thought, by the snoring of the nose, that Tuharetoa was sound asleep, he arose and dipped his hand into the calabash, for he was not able to lift it and drink [in the usual way]. When Tuharetoa heard the noise made by the throat of the man as he was drinking, he stood up and said to the slave, "You were not at all thirsty when you were preparing the birds."

Tuharetoa thrust a spear into him and killed him for his refusal to fetch water for them.

When Tuharetoa had finished his work there he returned to his *pa*, Ponui, and dwelt there.

By this time the children of Waitapu and Te Rangi-ita had reached man's estate and they were acquainted with Maori customs. These children were the boys Tamamutu, Manunui, Meremere, and Tutetawha. On one occasion Urutaraia was using a net in the sea [lake] for the purpose of catching *inanga*. Tutetawha went on board the canoe that was carrying the net and paddled to the place where it was to be used. The net was to be pulled ashore. The net was cast into the water some distance from the shore and then dragged ashore, bringing the fish in front of it.

As the ends of the net were brought close to the shore so the *inanga* came too and the stretchers stirred up the fish to the top of the water. Urutaraia jumped out of the canoe to press down the bottom line of the net, bending his head and fixing his eyes on the surface of the water. At the same time Tutetawha picked up some stones for the purpose of coaxing the *inanga* back into the net. He threw a stone outside and it fell in the place where the eyes of Urutaraia were fixed. The splashing of the water wet the whole of Urutaraia's face. He looked up and saw that Tutetawha had thrown the stone. He at once said to Tutetawha, "*E Taurekareka mate ngaro.*" He also said to Tutetawha, "There is your man, Tuharetoa of Ngati-Kura-poto." Tutetawha wondered why Urutaraia had said this to him, and the reason of the saying. They finished their work, and when it was

evening returned to Maraekohai, where Te Rangi-ita and Waitapu were living. When Tutetawha arrived he told his parents about the words that Urutaraia had said to him. "His words were these: '*Taurekareka mate ngaro, ina to tangata ko Tuharetoa.*' What is the meaning of these words?" Waitapu replied, "The meaning of the words of Urutaraia are: 'The death of Te Ata-inu-tai has not been avenged' You had better go to your relative, Whitipatato at Maunga-tautari, and arrange to avenge the death of your grandfather Te Ata." So Tutetawha understood the reason of the taunt of Urutaraia. Te Ata's death had not been avenged.

Tutetawha went off to bring Whitipatato and others of Ngati-Raukawa to carry out this duty. When he arrived at Maunga-tautari, Whiti was not at home, but on enquiring of Whiti's mother, she said that he was not far away and would be back soon. Whitipatato arrived in the evening, and as soon as he saw Tutetawha he asked for the reason of his visit. Tutetawha replied, "I have come to you about the death of Te Ata-inu-tai; he has not been avenged." Whiti and all Raukawa as far as Kawhia bestirred themselves to avenge the death of Te Ata.

Whiti-patato came on slowly, but Tutetawha hastened to tell Waitapu and Te Rangi-ita. As soon as he arrived at Maraekohai he told them that Whiti-patato and [some of] Ngati-Raukawa were on their way. When Waitapu and Te Rangi-ita heard that they were on the way, they sent a man to tell them to come to Maraekohai and they could go on from there by canoe. When the messenger met Whiti and his party, Whiti at once asked the reason of his coming. The man said, "The word of Waitapu and Te Rangi-ita; they said to me you should go by Maraekohai and on canoes to Ponui." Whiti considered that if he went by canoe the news of his coming would travel quickly, and secondly, perhaps Te Rangi-ita might try to keep him. So he said to the mau, "I am not going by that way. *Me tihoi noa ake he huarahi moku.*" Hence the name "Tihoi." [There is some confusion in the minds of the Maoris here about this saying of Whiti-patato. There is a large block of land known as "Tihoi" to the north of Maraekohai. The writer derives the name of the block from the above saying. Other authorities maintain that the name of the block is older than the time of Whiti. The words are explained to mean, 'My path must be a hidden or secret one.' This translation agrees with the context.]

Whiti and his party went on overland until they came near to the Ngati-Kurapoto *pa*. It was getting on towards evening as they came near the *pa*. So Whiti said to his party, that is to say, to those of Ngati-Raukawa; "You remain here and I will go and have a look at the *pa* of Tuharetoa." The party camped on the spot, Whiti with ten of his companions went on until they came to the brow of the hill.

From the top they saw the *pa*, and the canoes out on the sea [lake] catching *inanga* (*Galaxius attenuatus*). Almost at once Whiti heard the cry of men in the *pa*, calling out that there was a man on the top of the ridge. As soon as Whiti heard the cry he stood quite still, without moving or turning or attempting to sit down, but just leaning on his *taiaha*. His companions were lying down below him. [While standing there] his legs were so badly bitten by sand-flies that he called to some of his men to scratch his legs.

After a time Whiti called to his friends for one of them to stand up in order that he might sit down. [This was done by one man crouching behind him and gradually rising to a standing position and then Whiti sank down into the fern and moved away.] This was done several times, so that the men of the place were completely deceived. They said it is not a man; perhaps it is a *ti*. If it had been a man he would have moved. The people were deceived, they were quite wrong. [The exact site of this incident is disputed. There are two ridges, and each ridge has its strenuous supporters. One side maintains that the spot was the top of a ridge almost due north of the *pa*; the other side support the claims of a ridge to the north-west. The line of approach makes the latter the most probable.] At sunset all the men of the place assembled at the *pa* Ponui. Tutetawha came to his abode at Hapuawai, a place a little to the north of Ponui, but when it was evening he went up into the *pa*; for he knew it would be entered by the war-party that night. It had been arranged between him and Whiti that the *pa* would be assaulted at dawn. In the middle of the night the attacking party came close to the *pa*. The sentries were on duty through the night and were changed frequently. The *taua* were listening to the sentries and waiting for the appointed signal.

It came to Tutetawha's turn, and he stood up and sang the following words:—

Ko po, ka po, ka ao, ka ao.
 I te ahatanga, I te kimihanga,
 I te whare nui no Tongameha.
 Kai te ngaru puke, kai te ngaru hohora.
 Ki te tihi, kai te pari.
 Kai Matanuku, kai Matarangi
 Nohoanga atua, atua tahae,
 Whakamataku tahi au nei
 Te nini hau, te paratahae.
 Whakarongorongo ana te taringa.
 Ko nga takitaki o te pukohu
 O te ngahere o te wao nui a Tane.
 He kiwi, he weka, he toko kokako.
 Ko te whanau a Kuratongia.
 Kia hara mai ana Maui hanga rere.
 Tona taokete, taua hunuhunu
 Waewae huruhuru kuri, au, au, ka hei tau.

[The song is an ancient composition, old at the time of the incident. It was adapted for the occasion to direct Whiti-patato where to find the man he sought. A version of this ancient song is printed on page 107 of Sir G. Grey's *Maori Poems*. Another version is on page 119 of Vol. XVII. "*Polynesian Journal*."]]

When Tutetawha had finished his song he came out of the *pa*, and returned to his own dwelling at Hapuawai.

While he was singing in the *pa*, Whiti was carefully listening outside, and he knew by the words of the song, that Tutetawha was telling him that Tuharetoa was not in the *pa*, but he was at "*Matanuku and Matarangi*." This cave is one with two openings in the cliff below the *pa*. The lower entrance is named *Matanuku*, the upper one *Matarangi*. This cave was Tuharetoa's sleeping place.

It may have been that when Tutetawha was at Maungatautari, he told Whiti all about the cave, and how Tuharetoa was in the habit of sleeping there.

Just as day began to dawn the *pa* was entered and taken. Whiti ran to one entrance of the cave and Tuharetoa escaped by the other and ran along the beach and got out to a rock in the lake. He then called out, "Who is the leader of the *taua*?" Whiti replied, "I am, I, Whitipatato; the man who has been raised to avenge the death of Te Ata-inu-tai." As soon as Tuharetoa heard this he returned to the shore and stood in front of Whiti. He gave his *patu*, named 'Paroparo-houmea,' to Whiti. This *patu* has come down from the time of the death of Rango-Hape and his companions. Tuharetoa gave this weapon to Whiti as an instrument by which he might be killed, saying as he did so, "Here is your weapon." Whiti grasped the *patu* in his hand and struck Tuharetoa and killed him. When surrendering the *patu* to Whiti, Tuharetoa uttered the following proverb: "*Mate, he mate, wareware te kite i Opurukete*."

[Maori proverbs are often difficult to translate, and when translated do not convey the idea of the original. A paraphrase is the nearest we can give to the intention of the speaker.] "It is death, and I have acted as if I had forgotten all about Opurukete."

The reason of this saying is: He would not have come to that pass if it had not been for Ngati-Tama and Poutu-te-Rangi and his people, who were killed at Opurukete and Hikurangi by Rongomai-huia, when Roro-i-hae was taken captive, and 'Paroparo-houmea,' the *patu* now used to kill Tuharetoa, was taken.

After Tuharetoa had been killed by Whiti, his head was taken and treated exactly as the head of Waikari had been treated. In this way the death of Te Ata-inu-tai was avenged, but Tuharetoa's was not so.

Tuharetoa was descended from the ancestors of whom we have spoken above.

Tuamatua
|
Tangaroa
|
Tupai
|
Ira-whitiki
|
Kiwi
|
Ruatea
|
Ruahei
|
Rangitaua
|
Turiroa

Tuharetoa
|
Werewere
|
Pareawa
|
Rangi-ka-whiwhi
|
Tu-tamahuta
|
Te Awahina
|
Rangitunoa
|
Tamatakiri
|
Kapa Te Ahuru
About 58 in 1916.

[Tuamatua the first name on this list is the well-known ancestor of the Arawa people. This list is rather short, and possibly two or three names are missing between Ira-whitiki and Turiroa.]

Now that we have told how the death of Te Ata-inu-tai was avenged we will tell about the children of Te Rangi-Ita and Waitapu. Tamamutu went away towards the north and dwelt at Motutere. He built a *pa* there and called it Motutere. His first occupation after the completion of his *pa*, was to be a *takahoa* intimate (personal companion) to another man called Te Rangipatato.

[Genealogical tables showing the connection of the leading characters in these stories, with the lines of descent from the Arawa, Tainui and Takitimu chiefs follow.

These tables are partly from Hoeta te Hata's MSS and partly from MSS notes which I have gathered from the descendants of the characters of the stories. They have been compared and verified as far as possible with the published lists in the various Vols. of the Polynesian Society.

1	2	3
1 Hoturoa	2 Tamatea	3 Ngatoroirangi
Hotuope	Kahungunu	Tangihia
Hotumatapu	Kahukuranui	Tangimoana
Hotuawhio	Rakaihikuroa	Kahukura
Matangiroya	Tupurupuru	Rangitakumu
Ue	Te Rangituehu	Mawakenui
Raka	Tuaka	Mawakeroa
Kakati	5 Mahinarangi	Mawaketaupo
Tawhao	Raukawa	6 Tuwharetoa
4 Turongo	8 Takihiku	Rongomai-te-ngangana
Raukawa	Upokoiti	Whakatihi
7 Whakatero	Atainutai	Tupato
Upokoiti	Waitapu	Taneturiwera
Te Atainutai	See 1st column	Hinetuki
9 Waitapu		Tutetawha
Tamamutu		10 Te Rangiita
Kapawa		Tamamutu
Meremere		Kapawa
Matatoru		See 1st column
Pipiri		
Mare		
Te Heuheu Tukino		
Tureiti		

Another set of tables showing connection with East Coast tribes, is as follows: These are entirely from Hoeta's MSS, and they show Hoeta's descent from Kahuhunu, through the famous beauty Te Huhuti. The line is rather short, and it is possible that some names

1. Hoturoa, captain of the 'Tainui' canoe.
2. Tamatea, captain of 'Takitimu.'
3. Ngatoroirangi, priest of the 'Arawa.' These three canoes were part of the historic fleet which came to New Zealand about 1350 A.D.
- 4 and 5. Turongo married Mahinarangi
6. Tuwharetoa, the eponymous ancestor of Ngati-Tuwharetoa.
- 7 and 8. Whakatero and Takihiku, two names for the same person.
- 9 and 10. Waitapu married Te Rangiita the ancestor of Ngati-Rangiita of Oruanui Taupo.

are missing between Kahuhunu and Te Huhuti. A short line, however, should never be rejected because of its brevity, for it is well-known that men of sixty years and upwards have married girls of fifteen. Three of such unions occurring along the male line would unduly shorten that line and lengthen the female one.

4	5	6
1 Kahuhunu	2 Tahu	3 Pakaumoana
Kahukuranui	Ira	Tu-puriao
Rakaihikuroa	Ueroa	Rumakina
Tupurupuru	Tahitotarere	Kearoa
Rangituehu	Rakainui	Turanha
Hineiao	Ruatapui	Rakai-te-kura
Te Huhuti	Tamaira	Tuaka
Hikawera (2)	Takaka	Mahinarangi
Wakapakaru	Hikawera	Raukawa
Taura	Te Whatuipiti	See line No. 2
Hikiora	Hikawera (2)	
Te Awhina	See line No. 4	
Kiritai		
Hoeta, who is about 78 years old (1916).		

The story of Te Huhuti and her swim across Te Roto-a-Tara is as famous as the story of Hinemoa, but it is almost unknown to Europeans.]

This man, Te Rangi-patato, was a young relative of Tamamutu. One day he said to Tamamutu, "Let us two go to my home at Roto-ngaio [on the east side of the lake] to see my father Po-te-heuea." Tamamutu agreed to the proposal, so they started for the *pa*, Te Rangi-patato carrying an *inanga* net. When they came to the cliff at Maniheke, Te Rangi-patato said, "Let us see who can throw a stone to the top of the cliff, the one who cannot do so will have to carry the *inanga* net." Tamamutu having agreed to this, Te Rangi-patato

1. Kahuhunu is another method of spelling Kahungunu, the ancestor of Ngati-Kahungunu of Hawkes Bay and Wairarapa.

2. Tahu is the same person as we find given by Major Gudgeon on page 184 of Vol. VI., "Polynesian Journal," as the ancestor of the various branches of Ngai-Tahu.

3. Pakaumoana appears on page 157 of Vol. XIII., "Polynesian Journal" as belonging to *Tungata-Wheenua* lines. The same reference confirms lines 5 and 6 and the latter part of line 4.

picked up a stone and threw it upwards with all his might. The stone just cleared the edge of the cliff and fell on top. Tamamutu then picked up a stone and threw it towards the top of the precipice, but it fell back without reaching the top, so Tamamutu had to carry the net.

[Maniheke is the name of the cliff on the edge of the lake, extending northwards from the Hinemaia river.]

A little while after [the stone-throwing competition] Tamamutu said to Te Rangi-patato, "Let us have a race." They ran along the sand, and Te Rangi-patato was left far behind, Tamamutu arrived first at Te Pirau, the *pa* at Roto-ngaio. When Po-te-heuea saw Tamamutu carrying the net in his hand, he called out to him to hang it up over the entrance to the *pa*, and Tamamutu did so. Po-te-heuea knew his son was coming on behind.

Te Rangi-patato came on and entered the *pa* by the gateway over which the net was suspended. As soon as he had entered Po-te-heuea called out to him, "You have been shamed by your elder relative. Look up to the top of the gate-way by which you entered the *pa*." He looked up and saw the net, and understood that he had been shamed by Tamamutu. The reason why Po-te-heuea acted so as to shame his son, was because he was afraid of Tamamutu and what might follow through the fact of carrying the net. [According to Maori custom] it was not right for Tamamutu the elder to carry the net for Te Rangi-patato the younger.

When Tamamutu and his brothers Meremere, Manunui and Tutetawhia the 2nd, grew up, Tamamutu being the elder, he had the *mana* and skill in war, and all the accomplishments proper to a man of rank. He had *mana* over men and land.

At the same time there grew up the children of Tuharetoa and Whanaurangi, Tukino and his younger brother Taipahau. They were grandchildren of Tuhareua.

At the same time there were living some descendants of Ngati-Waipare, Te Rangi-ka-heke-i-waho and Te Tawiri-o-te-rangi. These men were *ariki*s from the line of Rongo-mai-te-ngangana. [This was a chief, a son of Tuwharetoa, he was killed at Kakatarae.] They were of equal rank, power and *mana* with Tamamutu. When the above were full grown men, Whanaurangi, mother of Tukino and Taipahau, was killed by [some men of] Whanganui. Word was sent to Tukino and Taipahau. "The mother of you two has been killed by Whanganui." The reason for this murder was not known.

The two men and their sister Hokokai, had a *tangi* for their mother, and after the first sharpness of their grief had passed off, they began to think about avenging her death. Tukino said to his brother, "There is a man who has sufficient regard for us to help us avenge the death of our mother. Tamamutu and his brethren." As soon as the

messenger arrived he said to Tamamutu, "I have come to you to see if you would go to avenge the death of Whanaurangi. Tukino and Taipahan sent me to you."

On hearing this the war-party of Tuharetoa, with Ngati-Waipare and warriors accustomed to bear arms, gathered together at Tokaanu. The war-dance was duly performed and then the party marched on to Manga-nui-a-te-ao. [The Manga-nui-a-te-ao is a tributary of the Whanganui. It used to be one of the main high-ways to the interior of the North Island of New Zealand.] The *ope* took some of the *pas* there, and Tutehoui and Tutewheriko were killed.

Whanganui soon heard that there was a war-party in the valley of Manga-nui-a-te-ao harassing the people of that place, so Turahui, Tohiora and Tamakana and party went to their assistance, for the chiefs killed were of high rank. The Whanganui *ope* came to Ngakorako, for it was on the way by which Tamamutu and his *ope* travelled. This track was very precipitous, ladders were used to climb the cliffs. There was no other way, it was the only track, with ladders for the purpose of ascending and descending the cliffs. At a certain place along the track Whanganui placed an ambush so as to intercept Tamamutu and all the other chiefs of Ngati-Tuharetoa.

After they had finished the slaughter of the men of Manga-nui-a-te-ao they began to return on their track by way of the cliffs, not knowing that the Whanganui chiefs were there. When they arrived at a certain portion of the track, the first man climbed up to the top; he was immediately taken and killed by those lying in wait. Another went up and was taken and killed in the same way. This went on until ten had been killed. The eleventh man saw what was taking place, so he turned back and told the rest that a war-party was waiting above, and all those who had gone before him were killed.

Tamamutu's party were much troubled at this, for they perceived that their retreat was cut off.

Tamamutu called upwards to Whanganui, "*Ko wai te tangata o te ao marama?*" "Who is the man of the world of light?" This question contains much more than appears on the surface. Tamamutu's question really meant: We are trapped. Who will enable us to escape? Tohiora called down to him, "I, Tohiora. Come up."

The war-party ascended the cliff and all gained the top, and found the ground covered with the war-party of Whanganui. As soon as they reached the top Turahui spoke to Tamamutu. This is what he said, "*Taua, e, e kore a Tauheke ma e ea ki nga porotieke nei, haere te nano au te haere atu na.*" Tamamutu replied, "*Haere ake, whaia rawatia e koe ki te kopua kanapanapa.*" When the exchange of words between Tamamutu and Turahui came to an end, Manunui strongly urged Tamamutu to attack Whanganui, but Tamamutu replied that the time was not opportune.

I will now explain the meaning of the words used above—*Taua*, *e*, this word is for the chiefs. *Tauheke* is for the *ariki*, and *Porotieke* for the ordinary person. *Kopua kanapanapa* is applied to the deep sea, to Taupo. Roto-a-ira is not a *moana kopua kanapanapa*, it is only a shallow lake, not deep enough for *taniwhas* to live in.

[The real meaning of the diplomatic conversation between the two chiefs seems to have been : Tu-rahui said that it was not for *Rangitiras* and *Ariki* to avenge the deaths of common people. Tamamutu's reply meant : You follow us to Taupo and you will find a few *taniwhas*.]

Tamamutu with his party of Tuharetoa and Ngati-Waipare returned to Motutere.

Some of the warriors of Whanganui, under the leadership of Tu-rahui and Tamakana came on to Taupo and killed Te Tawiri-o-te-rangi and Te-Rangi-ka-heke-i-waho. These men were leading *ariki* of Tuharetoa.

It was the boastful words of Tamamutu and his challenge to Whanganui that led Tu-rahui and Tamakana to follow on to the *kopua kanapanapa*.

News was brought to Tamamutu at Motutere that Tawiri-o-te-rangi and Te-Rangi-ka-heke-i-waho had been killed by Whanganui. He at once gave orders for the launching of 'Te Reporepo.' It was soon afloat and filled with men, having according to Maoi counting, seventy doubled. This was the number the canoe generally carried for it was a very large one. As soon as the men were in their places they started to paddle, with Tamamutu as fogleman. Then was heard the steady swish of the paddles, and before long they were outside Motu-o-pa. [A precipitous headland on the eastern side of the lake, about twenty-six miles from the township of Taupo.] Tu-rahui stood up to listen, for he and his party had reached Motu-o-pa, and when he heard the noise of the paddles he knew it was 'Te Reporepo.' He at once commanded his people to start backwards. The Whanganui men went on to Tokaanu, at the south end of the lake, while the men of 'Te Reporepo' landed at Waitahanui, for that was the *pa* of Te Rangi-ka-heke-i-waho and Tawiri-o-te-rangi. [Waitaha-nui was an old stronghold of Ngati-Tuharetoa on the edge of the Taupo lake, about three miles from Tokaanu.] When they came ashore they were challenged in the usual way by those left in the *pa*.

After the usual ceremonies were finished the *taua* arranged their plan of campaign, and when this was settled Tamamutu rose up to speak about the coming fight. It was at this time these words were used : "*Tuharetoa, e, kia ata whakatere te waka, kai pariparia e te tai ; mo nenehu te kura nei ; Whakamarotia atu ano, ka whakahoki mai ana ki te kapua whakapipi. Ka mate kainga tahi, ka ora kainga rua.*" [This proverb or string of proverbs may be rendered : Tuharetoa, be careful of the canoe, lest it be overwhelmed by the tide. Red is for burial. It is

went to stretch out, but he careful to return to those left behind. The man who has the twining piece first: the man with two will live."

When Tamamutu finished his speech he gave command to pursue after Whanganui. So, the war party of Tamamutu, Meremere, Manawiri, Tekeawha, Takina, Turpanui and all Tamamutu girded themselves for the fight.

By this time Whanganui had reached Puerangi [seven miles from Takana on the Takana-Waimara road]. Tuniromiro had a *pu* there and he called out to Turahui. "Turahui, who is your fish?" Turahui replied, "Tawiri-o-te-rangi and Te Rangi-ka-haka-i-waka; I have brought from Te *hapa* *hapanapa*." Tuniromiro replied, "Go on, go on. You have the morning tide, the evening tide is for me. I dreamt last night the stem of the flax leaf was bad." By the time Whanganui reached Pora [an old *pu* at the northern end of the Roto-a-ira lake] Tamamutu was at Pua-o-rongo. When Whanganui arrived at Mapuriki [a headland about three miles south of Pora] Tamamutu was at Pua-ta. By the time Whanganui had reached Heretoto the party of Tuharetoa were at Paparua. [These two places are about two miles apart, Paparua a short distance north of the present Maori *hinga* called Onukoa, Heretoto on the cliff above it.]

At Heretoto the *tohunga* or priests performed the usual Maori rites of divination, and when finished he plucked a flax leaf to examine the shape of the place where it had parted from the root. The *tohunga* said that one party would be killed. His companion said he was wrong, the omen of the flax stalk was good. *Tohunga* No. 1 brought his power to bear upon his rival and killed him for his interference.

While they Whanganui were at Paparua they had some food. Turahui stood up to distribute some *kaere* (a small fish peculiar to Roto-a-ira). He went to his own people first, and by the time he reached Tamakana his *kaere* net was empty. Tamakana said, "There is nothing but the net, there is no food there." This was an intentional slight by Turahui. Just at this time Ngati-Tuharetoa rushed upon them. Turahui called out to Tamakana to charge them, but Tamakana replied to Turahui's command, "*E noho kai ika, kia haere kai rau*." ["Fish eaters remain, net eaters are going."] Tamakana and his people fled and left Turahui and his people to get their jaws bruised with the weapons of Tuharetoa. Not one of Turahui's people escaped the weapons of Ngati-Tuharetoa. This ended the fighting against Whanganui, and then Tamamutu, Tuharetoa and Ngati-Waipare had a rest.

(To be continued.)

MEETING OF THE BRITISH ASSOCIATION
AT NEWCASTLE, ENGLAND,
AUGUST, 1916.

AND SOME NOTES ON THE PAPERS READ BEFORE
THE ANTHROPOLOGICAL SECTION BEARING ON
THE PACIFIC.

BY H. D. SKINNER, B.A.

IN his inaugural Presidential Address to the Association, Sir Arthur Evans dealt with the problem of the origin of modern European civilisation. The last two decades have seen the accumulation of so vast an amount of material of the Stone Age in Europe, that it is impossible for the student overseas even to keep in touch with the development of the story. Round this material there has grown up a voluminous controversial literature. The earlier part of Sir Arthur Evans' address included a masterly survey of the Reindeer Period, and its Aurignacian, Solutrean, Magdelean, and Azilian subdivisions. These successive closing periods of the Palæolithic represent on the whole a continuous story. Though present evidence indicates a gap in Western Europe between the Azilian and the Neolithic that follows it, we may be reasonably sure that some day somewhere the missing links will be supplied. "It is clear that it is on this Neolithic foundation that our later civilisation immediately stands. But in the constant chain of actions and reactions by which the history of mankind is bound together no great human achievement is without its continuous effect. The more we realise the amount of progress of the men of the late Quaternary Age in arts and crafts and ideas, the more difficult it is to avoid the conclusion that somewhere 'at the back of behind'—it may be by more than one route and in more than one continent, in Asia as well as Africa—actual links of connection may eventually come to light. Of the origins of our complex European culture this much at least can be confidently stated: the earliest extraneous sources on which it drew lay respectively in two directions—in the Valley of the Nile on one side and in that of the Euphrates on the other."

The later part of the address was concerned chiefly with the Minoan civilisation of Crete from which in turn have sprung the civilisations of Greece and Rome. Even in the highly developed Minoan culture may be traced the enduring influence of Aurignacian man.

Of special interest to students of Polynesia is Sir Arthur Evans' conclusion that there was an Aurignacian cultural drift from Western Europe, north-east into Asia, where it may be traced in the art of the ancient Siberians and, perhaps, in the Siberians of the present day. It has often been suggested that this region has influenced America and the Pacific. Points in which the Maori culture resembled the Aurignacian are the painting of the dead with red paint before burial, the rock drawings and paintings in black and red, the use of the barbed bone harpoon or spear point with hole drilled in butt for lanyard attachment to wooden shaft, and the use of necklaces of Dentalium and other shells, living or fossil. These similarities lead us at once into the region of conjecture. Much patient study must be devoted to each of the cultural areas of the Pacific before it will be safe to venture wide generalisations on racial affinities, much less origins, in that region.

The traditional is the only field in which the evidence of these points has yet been examined. An excellent example of study in the field of art and technology was supplied by Dr. Haddon's paper on Cultural Regions in New Guinea. Taking the canoe as his basis of comparison, and examining especially the outrigger and its method of attachment, type of hull, and type of sail, Dr. Haddon was able to distinguish a number of cultural regions which exhibit corresponding differences in other respects such as presence or absence of pottery and its methods of manufacture, and in dialects. It could be wished that Dr. Haddon had included comparative examination of paddle, bailer, and prow carving, though these details are of more importance in the insular Pacific than on the New Guinea coast. It is interesting to note that Dr. Haddon's evidence points to a series of migrations south-eastward, and round the southern extremity of the island westward as far as Torres Straits. There is no evidence of any cultural drift southward or northward along the western coast.

Dr. W. H. R. Rivers' paper on the distribution of the *taro* and its methods of cultivation was interesting as a contribution to the great controversy which only the war has been able to some extent to subdue on the question of the origin, nature, and distribution of the megalithic culture. The pugnacious attitude of Dr. Elliot Smith, the great protagonist of the theory of Egyptian origin, has aroused the fiercest storm that has ever swept the peaceful fields of Anthropology. Dr. Rivers pointed out that the distribution and methods of cultivation of the *taro* yielded strong evidence in support of Elliot Smith's theory.

The papers by Mr. and Mrs. Scoresby Routledge outlining the results of their researches at Easter Island were of great interest and importance. Mrs. Routledge is able for the first time to throw some light on the nature of Easter Island script. Traditions were taught verbatim, and each tablet dealt with one tradition, each figure of the script being a reminder of a sentence or paragraph in the tradition.

The great statues were erected along three roads from the quarries and on the *ahu* or burial places, and appear to have been carved by the ancestors of the present people within recent times. Some of the *ahu* are of a different type and are made of dressed stones to represent a canoe, the dead being buried in small chambers in the hull. The parallel with the method of the Moriori and some other Polynesians is obvious. Each year received the name of the man who discovered the first egg of a migratory bird which rests on outlying islands. On some of the rocks overlooking the resting places there occur bas-reliefs of bird-headed men. Mrs. Routledge explains these as representations of the men who gave their names to the years. This explanation should be accepted with reserve when the bird-headed men, the *manaia*, of Maori art are remembered.*

Owing to the absence of Dr. Hadlicka his paper on Transpacific Migrations was not read. Dr. Jenvon's paper on the Relationship of Magic and Religion dealt with highly debateable matter, and his clear-cut distinction between the two will not find general favour among field-workers. Miss Murray's paper on the Organisation of Witches in Medieval Times was of very great interest. Miss Czaplicka's account of her investigations during a two years' stay in Siberia was interesting in itself and also as a part of the basis of any future examination of the question of Aurignacian or other extraneous influence in America and the Pacific. Miss Freire Marreco's paper on Personal Experience as a Basis of Folklore was a brilliant demonstration based on American evidence of a source of folklore which must be remembered by every student of tradition.

Dr. R. R. Marrett's Presidential Address to the Anthropological Section dealt with Anthropology and University Education. In a university all branches of anthropological study should be concentrated within a single school. The school should discharge two functions: it should impart to its students a thorough training in the theoretical sides of the different departments of anthropology, and it should train its students in methods of field work.

Those papers which have no bearing on the problems of the Pacific I have not discussed. I should, however, mention that among those who contributed papers or took part in discussions were Sir Arthur Evans, Professor Ridgeway, Professor Boyd Dawkins, and Dr. Forbes, once Curator of the Museum at Christchurch, New Zealand.

* If Mr. and Mrs. Routledge claim to be the first to throw light on the nature of Easter Island Inscriptions, they are not quite right. Dr. Carroll of Sydney, has dealt with them in *J.P.S.*, Vol. I., pp. 103, 233. As has also the Bishop of Axiere (Eastern Pacific), and Mr. W. J. Thompson, U. S. Navy, in Reports, National Museum, Smithsonian Institution, 1888-9.—*EDITOR.*

POLYNESIAN LINGUISTICS.

III.—POLYNESIAN LANGUAGES OF THE SOLOMON ISLANDS.

BY SIDNEY H. RAY, M.A., F.R.A.I.

Continued from page 103. Vol. XXV.

IX.—STEWART ISLAND.

THE Stewart's Island Atoll is situated on the eastern side of the Solomons, north-east of Mwala, or Malaita, in latitude $8^{\circ} 22'$ South, and longitude $162^{\circ} 44'$ East. It now consists of a reef about six miles long, stretching from east to west, with a breadth of about two miles. There are four islands on the reef: Faole, Matuiloto, Matuavi and Sikaiana. A fifth island Barena has been washed away since 1858, and is now only represented by a mushroom-shaped block of coral with one or two coco-palms.¹ All the islands are on the northern and eastern edges of the reef. The soil is coral rock or sand, there are a few mangroves along the shores, but unlike the Tasman and Mortlock Islands (Nukumanu and Tauu) there are no mosquitoes. The islands are thickly covered with coco-palms. Sikaiana is the principal island, and the only one permanently inhabited. It is about a mile and a-quarter long and three-quarters of a mile wide.²

The existence of these islands was first made known by Pedro Fernandez de Quiros, the pilot of Mendaña. On his second voyage to the Pacific in 1606, he discovered Taumako (Duff Group), and obtained there the names of more than sixty islands, among which was one named Chikayana. A native of this island named Luka (baptised by the Spaniards in the name of Pedro) was one of four kidnapped by Quiros at Taumako, and from him Quiros obtained an account of Chikayana and its productions.³

1. Dr. G. Friederici. "Südsee-Inseln." Mitt. d. Gesells. f. Erdkunde zu Strassburg. J. 1911. Hft 2. Strassburg 1912. p. 5.

2. For the Geography of Sikaiana, etc., cf. Dr. G. Friederici. "Südsee-Inseln," and A. Cheyne. "A Description of Islands in the Western Pacific Ocean." London, 1852.

3. A. Dalrymple. "An Historical Collection of Voyages." London, 1770-71. Vol. I., pp. 145-174. P. Fernandes de Queiros. "Historia del Descubrimiento de las Regiones Australes. Publicada por Justo Zaragoza." 1876, etc., pp. 229-23. S. Purchas. "Hakluytus Posthumus, or Purchas his Pilgrimes." Glasgow, 1905. Vol. XVII., pp. 232-246.

The island was discovered by Captain Hunter on a voyage from Jackson to Batavia in 1791. It was visited by whalers during the half of the nineteenth century for bêche-de-mer, and Captain Syme spent nine months ashore there in 1847.¹ It was also visited by Boyd in 1851,² and by the Austrian frigate Novara during her voyage round the world in 1858.³ Mr. Woodford was there in 1906,⁴ and Dr. Friederici in 1909.⁵

The people of Sikaiana form a healthy and prosperous community, which, in marked contrast to those of Tauu and Nukumano is not decreasing in number. The population in 1847 was 171; in 1912 it was 250.

Physically the natives are said to be "almost pure Polynesians, but with a slight admixture of the Micronesian element."⁶ Cheyne says: "This little group is inhabited by a very hospitable and inoffensive race, who are of a light copper complexion."⁷ Scherzer describes them as "all fine, tall people, with full regular faces of European form. Their hair was black, thickly curled, but in nowise woolly. Many had it shorn off in such a way that merely a flowing tuft remained at the back."⁸ Woodford refers to a mixture with Micronesian refugees. "The natives of Sikaiana are a tall race and resemble the Samoans or Tongans, but I noticed a few men of unmistakeable Micronesian type, and upon enquiry I was told that they were the descendants of the Kuria refugees who arrived more than a generation ago. The Gilbert Island type was quite unmistakeable, viz., long straight hair, high cheek bones, eyes looking down their cheeks, and generally sullen expression."⁹

To Sikaiana belong the first words ever recorded of any Polynesian language. Quiros in his memorial to the king of Spain beseeching assistance for a new voyage, states that he collected a vocabulary of Chicayana from the native Luka (baptised Pedro).¹⁰ This vocabulary and another of the language of Espiritu Santo, from a native named

1. A. Cheyne. "A Description of Islands."

2. B. Boyd. "The Last Cruise of the 'Wanderer,'" Sydney. *n. d.*

3. C. von Scherzer. "Reise der Oesterreichischen Fregatte Novara." 1861.

4. C. M. Woodford. "Some account of Sikaiana, or Stewart's Island, in the British Solomon Islands Protectorate." Man. No. 103. 1906.

5. G. Friederici. "Südsee-Inseln."

6. C. M. Woodford. Some account, p. 165.

7. A. Cheyne. A Description of Islands. p. 52.

8. C. von Scherzer. Reise II. p. 443.

9. C. M. Woodford. Some account, p. 168.

10. "Un puqueno vocabulario tengo, que es lo que pude juntar de las lenguas de Pedro y de Pavlo; lo qué sé decir que es muy pronunçiable." Zaragazo. p. 235, cf. also Dalrymple and Purchas

Pavlo, are lost, but a few words survive in the memorial of Quiros.¹ They are:

Totofe, an oyster. Cf. s. *tose*, M. *tohe-roa*, a shell fish.

Canose, flesh of the oyster. (So called from its resemblance to an eye?) Cf. M. *kanohi*, eye.

Care, shells for ear rings. Cf. s. *'ale*.

Toafoa, *foafoa*, blue or black cloaks. Cf. s. *tōfua*, a coarse wrapper of leaves.

Terna or *terva*, the devil. Cf. s.M. *atua*, god, etc.

Tiuri, dog. The common Polynesian *te kuri*, *te kuli*.

Futiquilquil, pearls. Cf. the common Polynesian *fatu*, stone; s. *'ila'ila*, shining.

Treague, a greatly prized stone found in the mountains of Taumako.² This word I cannot identify.

The word *taquila* was used for a large oyster (apparently *Tridacna gigas*, the giant clam). This may be an Espiritu Santo word. In that island the word means a "pearl oyster."

Vocabularies of the Sikaiana language have been published by Cheyne,³ Scherzer,⁴ and Woodford.⁵ Friederici has noted the terms used in navigation and a few other words,⁶ and I also owe to him some MS. notes and a vocabulary collected on the island of Matuavi. The grammar notes which follow, when not otherwise marked,⁷ are based on Cheyne's phrases, but I have changed his spelling into a more regular system.

ALPHABET.—Vowels: *a, e, i, a, u*. Consonants: *b, d, f, g, h, k, l, m, n, p, r, s, t, v, w*.

There is a good deal of variation in spelling by the various collectors. Friederici noted an interchange between *l* and *r*, and says that the men use *f* where the women use *h*. Cheyne alone uses *th* where others have *t* or *s*: *thino* for *tino*, body; *atho* for *aso*, day. The following words illustrate the variations in various vocabularies.

Banana: *huti* w., *futi* c.; belly: *manawa* s., *manava* w.; black: *uri* s., *uli* w.; cold: *makalili* w., *makaridi* c.; finger: *motikao* s., *motigau* w.; head: *bosoulu* s., *posoulu* w.; house: *fale* s. F., *vale* w., *fare* c.; pigeon: *lube* w., *lupe* C.F.; sea: *tai* s., *tahi* w.; rain: *uwa* s., *ua* w. F.;

1, Dalrymple, pp. 149, 158, 159, 156. Zaragoza, pp. 283. Purchas, pp. 235, 241, 243.

2. This word and the following one are not in Zaragoza's reprint of the Memorial. He gives also *totoso* for *totofe*, *cinose* for *canose*, *tutiquilquil* for *futiquilquil*. Mr. Woodford gives them as *totoso*, *cinose* and *titiquilquil*. (On some little known Polynesian settlements, p. 39.) *Toafoa* may be a Mecaraya word. Cf. "Journal Polynesian Society," Vol. XXI., p. 167-168.

3. Description of Islands. 4. Reise II. Beil. II., p. 15-20. 5. Some account.

6. Wissenschaftliche Ergebnisse II., p. 289-303, and III., p. 42.

7. o. = Cheyne. s. = Scherzer. w. = Woodford. r. = Friederici.

star: *fatu* s., *vetu* w., *fetu* c.; tooth: *nitscho* s., *niho* w., *niho*, *nig'o* w.; water: *wuai* s., *wai* w., *vai* c. f.

ARTICLE.—Friederici states that this is distinctly *de* and not *te*. Cheyne usually has *de*: *de afi* fire, *de futi* banana. Scherzer has: *te uwa* neck, *te la* sun, but *de bosoulu* head. Woodford has *de lau* leaf, *te ala* road. I also find *da* and *to*: *da fare* c. house, *to soa* c. s. friend.

I only find one example of the plural article *na*: *na kai* food.

NOUNS.—The grammar of these does not appear in Cheyne, but Woodford has *wa moa* egg, lit. fruit (of) fowl. This shows the genitive.

ADJECTIVES.—These, and a qualifying noun follow the noun qualified: *tamalilikiki* child small; *tama ma* man white; *wai tai* salt water, *wai mauri* fresh water. The word *fakawaira*, fool, appears to be the Samoan *fa'avalea*. This and the word *fukariaria*, weak, seem to show the causative prefix used with adjectives.

PERSONAL PRONOUNS.—These appear in Cheyne as follows:

Singular: 1. *anau*, *kōnau*; 2. *akoe*; 3. *ia ke*.

Dual: 1 inclus. *taua*; exclus. *maua*; 2. *korua*; 3. —.

Plural: 1 inclus. *tatou*; exclus. *matou*; 2. *koutou*; 3. —.

Kōnau is given for 'me,' and *ke* for 'he' in the vocabulary. *Ko* occurs with one example in the nominative: *ko nau fifai*, I like (to do). Scherzer has *tamala* for 'he.' This is plainly *tama la*, man that.

POSSESSIVES.—Cheyne's vocabulary has *agu* mine, *tau* yours.

INTERROGATIVES.—The personal interrogative is *kowai*? *Denei kowai*? who is this? *Dela kowai*? who is that? *kowai domari*? what is your name? *kowai domari de aliki*? what is the chief's name?

A with the article *se* is used for things: *denei se a*? this is what? *se a tau*? what price?

DEMONSTRATIVES.—*Nei* this, *tenei* this: *de bo nei*, this night. *Ia* that, *dela* that: *tamala*, he (that man s.); *dela kowai*? who is that? (c. translates *dela* "there") *Na* that, *e loi na*, that is good.

VERBS.—Some verbs appear with *u* prefixed: *ūfea* to be sick, *ūmate* dead, *ufuti* to pull, *ūgū* to dive, as in Nuguria. s. has *kumate*, dead.

The causative *faka* appears in *fakaseno*, lie down, and in verbal adjectives.

The reciprocal does not appear.

The desiderative is *fi*: *akoe fifai olala kawa*? you like make bêche-de-mer? *matou fifai*, we like.

The common verbal particle is *e*: used with all persons and numbers: *e iloa anau*, I understand (know); *akoe e fanu*, you go; *de waka e tabu*, the boat is tabu; *maua e taratara*, we two talk.

Other particles appear, but their exact use is not clear. *Ka*, *ko*, *ke*: *enau ka fanu*, I go; *akoe fifai nau ko noho*, you wish me to stop; *e loi tatou ke ta ia*, it is good we kill him. *Na*: *akoe na wowa*? what do you want?

The negative is *se*: *akoe se ta tama*, you (do) not strike the man; *de aliki se fano ifo*, the chief does not come.

ADVERBS.—Directive: *mai*, hither; *kaumai*, give hither (to me); *ara mai*, come hither; *fai mai ki anau*, tell me; *atu*, thither; *kauatu*, give; *ki raro*, down; *noho ki laro*, sit down; *ifo*, down; *akoe fano ifo te atho fea*? you come down the day when? *fakaseno ki raro*, lie down; *ki aruna*, up; *masani ki aruna*, raise up; *ki uta*, shoreward; *fano ki uta*, go ashore.

INTERROGATIVE: *fea*? where? when? *ki fea*? to where? *akoe e fanu ki fea*? you go where? *denei da fenua fea*? this island (is) what? *akoe fana ifo te atho fea*? you came down the day when?

Place.—These do not appear. *Dela*, the demonstrative 'that' is used for 'there.'

Time.—*Te atho nei*, to-day; *taiao*, to-morrow; *nanafi*, yesterday.

PREPOSITIONS.—The only preposition found is the common directive *ki*, to. Examples will be found under directive Adverbs.

CONJUNCTIONS.—None appears.

NUMERALS.—The Numerals 1 to 10 are given in all the vocabularies.

	C.	S.	W.	F.
1	<i>tahi</i>	<i>tahi</i>	<i>tasi</i>	<i>tasi</i>
2	<i>rua</i>	<i>rua</i>	<i>lua</i>	<i>luā</i>
3	<i>toru</i>	<i>tora</i>	<i>tolu</i>	<i>tōlu, toru</i>
4	<i>fa</i>	<i>fa</i>	<i>fa</i>	<i>fa</i>
5	<i>lima</i>	<i>lima</i>	<i>lima</i>	<i>limā</i>
6	<i>ono</i>	<i>ono</i>	<i>ono</i>	<i>ōnō</i>
7	<i>fitu</i>	<i>fitu</i>	<i>vitu</i>	<i>fitu</i>
8	<i>waru</i>	<i>waru</i>	<i>walu</i>	<i>walu</i>
9	<i>siwo</i>	<i>siwo</i>	<i>sivo</i>	<i>sivō</i>
10	<i>katoa</i>	<i>katawa</i>	<i>kato, sehui</i>	<i>katōā</i>

Scherzer gives also: 11 *kotoa-tahi*, 12 *kotoa-rua*, 13 *kotoa-tora*. For the tens from 20-90, Cheyne gives *mata* followed by the simple numeral, as e.g., 20 *mata-rua*, 30 *mata-toru*. Woodford gives the simple numeral followed by *na hui*, as e.g., 30 *tolu-na-hui*, 40 *fa-na-hui*. In Cheyne and Scherzer: 100 *lo*, 200 *rua lo*, etc., to 900, but Woodford writes *katoa* instead of *lo*, i.e., 100 *katoa*, 200 *lua katoa*, etc.

For 1000 Cheyne has *si-mata*; Scherzer, *katoa-lo*; Woodford, *mano*; and Woodford also has *he afi* for 10,000.

Friederici describes a method of counting in pairs as in Nukumanu.

One pair (2) *siava*, two pairs (4) *duava*, three pairs (6) *tonava*, four pairs (8) *hanava*, five pairs (10) *de hoe, te hoe*, six pairs (12) *siava*, seven pairs (14) *duava*, and so on to ten pairs (20) *lua hoe*.

The following tens he gives thus: 30 *to na hoe*, 40 *ha na hoe*, 50 *lima na hoe*, 60 *on na hoe*, 70 *fitu na hoe*, 80 *wa na hoe*, 90 *siva na hoe*.

For the hundreds F. has: 100 *katoa*, 200 *lua katoa*, 300 *tolu katoa*, 400 *ha* (or *fa*) *katoa*, 1000 *mano*, and *vuoti* the "finish" of the counting.

For "seven and a half" F. has *fitu de toina*. The interrogative numeral is: *Efia*? how many.

X. A VOCABULARY OF THE SIKAIANA LANGUAGE.

In the vocabulary words unmarked are from Scherzer, those in curved brackets () from Woodford, in square brackets [] from Cheyne, those with asterisk * are Friederici's Matuavi words.

ENGLISH	SIKAIANA	ENGLISH	SIKAIANA
Adze (<i>blade</i>)	.. (beniapu)	Bread	.. papay
Adze (<i>handle</i>)	.. (taga-n-toki)	Bread-fruit	.. [kuru] s.
All ..	.. koutou (?), [gu-oti] <i>m. katoa</i> (?)	Breast (<i>woman's</i>)	.. u* <i>m.</i>
Arm ..	.. lima s.	Breast (<i>man's</i>)	.. fatafata* s.
Arrow	.. [nasau]	Breast ornament	.. kolokolo*
Arrowroot	.. [pia] s.	Bring	.. [to-mai]
Ashes ..	.. (uma)	Brother	.. taina <i>m.</i>
Axe ..	.. [tagu]	Butterfly	.. (pepele)
		Castor-oil fish	
Bad ..	.. fakinokino, (faiego, fakanavina) <i>m. kino</i>	(<i>Ruvettius</i>)	.. (lavena) s.
Banana	.. (huti) [futi] s.	Cheeks	.. kauvae*
Beach	.. namo* [uta] s.	Chief	.. [aliki] s. <i>m.</i>
Beads	.. [fuilani]	Child	.. (tama-likiliki) s. <i>m.</i>
Beard	.. babai, s. <i>ava</i>	Chin ..	.. talaha,* talafa*
Beche-de-mer	.. [kawa]	Coco-nut	.. (niu) s.
Beche-de-mer		Coco-nut (<i>young</i>)	.. kamatu
(<i>brown</i>)	.. [baba]	Coco-nut (<i>old</i>)	.. matasili, [kamatu]
Beche-de-mer		Coco-nut (<i>husk</i>)	.. [pekoeko]
(<i>speckled</i>)	.. [hunahuna] s.	Coco-nut (<i>shell</i>)	.. [aubu]
Beche-de-mer		Cold ..	.. (makalili), [makaridi] s. <i>m.</i>
(<i>black</i>)	.. [kuratuma]	Come	.. hari-mai <i>m.</i>
Belly	.. manawa, (manava) s. <i>m.</i>	Come hither	.. [ara-mai] <i>m.</i>
Bird ..	.. (manu), manu* s. <i>m.</i> , lupi	Coral	.. [fat-taratara]
Black	.. uri, (uli) s.	Crab	.. kaviti *
Black-man	.. tama-uri	Crocodile	.. mokotolo*
Blood	.. toto s. <i>m.</i>	Cut ..	.. [tutu] s.
Blue ..	.. ui, s. uli	Cuttle-fish (<i>asmall</i> <i>kind with long</i> <i>tentacles</i>)	.. biribiri
Boat ..	.. waka, s. <i>m.</i> (manou-i)		
Body	.. fuai-tino, (vui-thino) s. tino	Dance	.. anu
Bone	.. iwi s. <i>m.</i>	Dark	.. pouri, s. <i>m.</i> [bo]
Bow ..	.. (vavana [ka-wusu])	Day	.. aso, [ata, atho] s.
Bowl	.. gamete* s. 'umete <i>m. kumete</i>	Dead	.. kumate, [mate], mate* s. <i>m.</i>
Boy ..	.. tama-likiriki, [tama- ligiligi] s. <i>m.</i>	Dive	.. [ugu] <i>m. ruku</i>
		Dog ..	.. kuri s. <i>m.</i>

ENGLISH	SIKAIANA	ENGLISH	SIKAIANA
Door	.. (totoka) s. faitoto'a M. whatitoka	Hard	.. makadou
Drink v	.. uunu s. M. inu	Hat	.. [burau], borau * s. puluu
		Haul (<i>sail</i>)	.. [futi]
Ear ..	.. talina s. M.	Head	.. bosoulu, (posoulu)
Ear (<i>lobe</i>)	.. gau, kau-tarina	Heart	.. wagawaga
Eat ..	.. kai s. M.	Hill	.. mauna s.
Egg	.. fua s. M. (wa-moa)	Hold fast	.. [tau-ofi] s. <i>taof</i>
Evening	.. afaia s. M.	Hook (<i>fish</i>)	.. [matau] s. M.
Eye ..	.. kari-mata, karemata*	Hot ..	.. mafana, s. M. (vevela) s. M.
		House	.. fale, (vale), [fare] s. M.
		House	.. bura
Face	.. lofi-mata (oga-re- mata)		
Far ..	.. mamao s. M.	Iron ..	.. kila
Father	.. tamana (tama) s.	Island	.. tama-fanua, fenua*
Fear	.. [matakū] s. M.		
Fight	.. [faiaitu]		
Finger	.. motikao (motigau) M. matikao	Journey	.. mamao
Fire	.. (afi), afi * s. M.		
Firewood	.. [mulu-mia]	Kill ..	.. likitia, [ta]
Fish	.. (ika) s. M.	Know	.. [iloa] s.
Flesh	.. (io), iho, M. kiri (<i>of men</i>)		
Fly n.	.. (lano) s. M.	Land	.. fanua, [fenua] s. M.
Fly v.	.. [kurili]	Large	.. naniu, (maniu) s. M. nuu
Flying-fox	.. (beka) s. M.		
Food	.. [kai] s. mea e 'ai, M. kai	Laugh	.. [kata] s. M.
Foolish	.. [fakawaria] s.	Leaf	.. (lau) s. M.
Foot	.. sapu-wai	Let go	.. [ti-ake]
Forehead	.. moa-lai M. rae, mua	Lie down	.. [fakasenu-ki-raro]
Fowl	.. (moa) s.	Lies (<i>to tell</i>)	.. [fakaririsi]
Friend	.. soa M. s.	Lift up	.. [tha-sau]
Fruit	.. (kolu)	Light	.. taiao
Full	.. [pi]	Lightning	.. uila s. M.
		Lime	.. [rehu]
		Little	.. (likiliki) s. M.
		Live	.. [mauri]
Girl	.. tamafine s. tamafafine	Lizard (<i>black</i>)	.. moko* s. M.
Give	.. [kau-mai, kau-atu] s. M.	Long, <i>adj.</i>	.. [sokaroroa] s. <i>loloa</i> , M. <i>roa</i>
Go ..	.. anau, [sai-ari]	Look	.. [toga]
Good	.. laui, (lavi), [loi]	Louse	.. (kutn) s. M.
Goods	.. [penupenu]		
Green	.. ui		
		Make	.. [pepena]
		Malo	.. malo* s. M.
Hair (<i>head</i>)	.. ladu, (ulu), lauru * s. M.	Man	.. tanata, s. M., (tama) tonu-tanata*
Hand	.. (lima) s.	Man (<i>old</i>)	.. matua s.

ENGLISH	SIKAIANA	ENGLISH	SIKAIANA
Many	.. tamaki	Sail n.	.. [la] s. m.
Mat (<i>woven pandanus</i>)	.. (vasa)	Sandal wood	.. [worowora]
Mirror	.. [toga]	Scraper (<i>for copra</i>)	tuai*
Moon	.. (malama), [mirima], marama* m.	Sea ..	.. tsi, (tahi) s. m.
More	.. [sigioti]	See ..	.. toka, [kite] m.
Morning	.. taiao, [ao] s.	Shark	.. pakao
Morrow	.. te-po-ake	Shell (<i>turtle</i>)	.. [auna]
Mosquito	.. (namu) s.	Shingle	.. [kirikiri] s. m. <i>gravel</i>
Mother	.. (tinana) s. [nana]	Shirt (<i>European</i>)	[faurima]
Mountain	.. mauna s. m.	Short	.. [botoboto] m.
Mouth	.. moaiesu, (moaisu)	Sick	.. isu
		Sing	.. bees s.
		Sister	.. kawe, [kave]
		Sit ..	.. nofo s. m.
		Skin	.. (kili) m.
Nail (<i>finger</i>)	.. pade	Slack (<i>a rope</i>)	.. [fakateri]
Navel	.. uso* s.	Sleep	.. moe s. m.
Near	.. tau-primai	Small	.. [ligiligi], (likiliki) m.
Neck	.. uwa s.	Smoke n.	.. (ou) m.
Necklace	.. henua-lauru	Smoke tobacco v.	[mitimiti]
Night	.. po, (ubo) s. m.	Soft ..	.. (maluhua) s. <i>matulu</i>
No ..	.. seai, s. leai	Speak	.. talatala, [taratarata] s.
Nose..	.. kaiusu, (gaiusu), gaiusu*	Spear	.. (tao) s. m.
		Spider	.. velevele* m. <i>puwers- were</i>
		Spittle	.. (savale) m.
Paddle, v.	.. [alo] s.	Star	.. fatu, (vetu), [fetu] s. m.
Pay ..	.. [tawi] s.	Stay (<i>dwelt</i>)	.. [noho] s. m.
Pearl	.. [fatu-maka]	Steal	.. [kaia] s. <i>ngaoi</i> m. <i>kaia</i>
Pearl-oyster	.. [tifa]	Stinking	.. purau
Petticoat	.. leulen*	Stone	.. fatu s.
Fig ..	.. [pigi], pigi,* pigi- puaka*	Strike	.. [ta] s.
Pigeon (<i>Carpod- haga</i>)	.. (lube), [lupe], lupe* s.	Strong	.. [faimafi]
Pole (<i>of pile house</i>)	turuturu*	Sugar-cane	.. [toro] s.
Pull, pluck	.. [futi] s. m.	Sun	.. la, (laa), la* s. m.
Put down	.. [tugu] s.	Sweet ..	.. (malanu)
		Sweet-potato	.. [ufi]
		Swim	.. [kakau] s. m.
Quick	.. [wavi] s. m.		
		Taboo	.. [tabu] s.
		Take	.. [to] s.
Rain	.. uwa, (ua), ua* s. m.	Taro	.. [fafa], fafa*
Rat	.. (kiole), [kiore] s. m.	Taro (<i>yellow</i>)	.. kaburaga
Red ..	.. (ula) s. m.	Tattoo v.	.. tata s. m.
Reef	.. [boburani]	Tattooing	
Rise (<i>in morning</i>)	[masani-ki-aruna]	instruments	matau'u
Road	.. (ala) s. m.	Teach	.. fakareotu
Root	.. (bati-aka) m. <i>pakiaka</i>	Tell	.. [faiaki] s. fai, a'i
Rope	.. [maia] s.	Thigh	.. kunawai
Run	.. saire, [teri]	Thunder	.. mana

ENGLISH	SIKAIANA	ENGLISH	SIKAIANA
Toe	.. motikao-wai	Water	.. wuai, (wai), vai* s.m.
Tongue	.. aldo, (alelo), alelo* s. m.	Water (sweet)	.. [wai-mauri] m.
Tooth	.. nitso, (niho), niho,* nig'o* s. m.	Weak	.. [fakariaria]
Tree	.. lagau, (kau) s. m.	White	.. (ma) m.
Trunk	.. [baba]	White-man	.. tama-ma
Turn, v.	.. [huri] m.	Wind	.. [matani], matani* s. m.
Turtle	.. masana, masana*	Wing	.. (pala)
		Wish	.. [fi] m hiahia, s. fia
		Woman	.. (fafine), tonu-fahine* s. m.
Village	.. takaina, m., fenua* s. m.	Yellow	.. kekana, (felo) s. m.
Warrior	.. patua	Yes ..	.. oh [o]
		Young	.. tane

NOTES ON THE SIKAIANA VOCABULARY.

Words which are plainly cognate with Samoan or Maori are marked s. and m.

- Arrow. Cf. Tongan *ngahau*.
 Beche-de-mer. *Kuratuma* may be s. *'ulutumu*.
 Bird. *Lupi* is a mistake for 'pigeon.' Cf. s. *lupe*.
 Bring. Cf. s. *to* and *mai*.
 Cheeks. Cf. s. *'auvae*, chin, jaw.
 Chin. Cf. s. *talafa*, whiskers.
 Coco-nut (shell). Cf. s. *'aupu*, having a hollow.
 Coral. Lit. prickly stone. Cf. s. *fatu*, *talatala*, m. *taratara*.
 Crocodile. There are no crocodiles in Sikaiana. In the Reef Islands near Santa Cruz (also no crocodile). *Moko-tolo* is the blue lizard. Cf. s. *mo'o* lizard.
 Cuttlefish. Cf. m. *whiri* to twist, s. *fili*.
 Ear (lobe). With *gau*. Cf. s. *'au* stalk, handle.
 Face. With *oga*. Cf. s. *'onga*, principal part.
 Flesh. Cf. m. *kiri*, skin.
 Foot. Cf. s. *tapu-vae*, ankle, and m. *taputapu* and *tapuwae*.
 Green. Cf. s. *ui*, dark-coloured.
 Haul. Cf. s. *futi*, to pluck. Tonga, to haul sail.
 Heart. Cf. s. *va'ava'a*, breast bone of birds.
 House (thatch). Cf. s. *pola*.
 Journey. *Mamao* means "far."
 Kill. With *ta*. Cf. s. *ta*, strike.
 Let go. Cf. s. *tia'ki*, throw away.
 Light. The word given means "morning."
 Lime. Cf. s. *lefu*, ashes.
 Live. *Mauri* is a common Melanesian word for "live," "life."
 Look. Cf. mirror, see.
 Mat. Cf. s. *fasa*, pandanus.
 Mirror. Cf. look, see.
 Morrow. Cf. m. *po*, *ako*.
 Mouth. Cf. m. *mua*, s. *isu*.
 Near. Cf. s. *tau*, arrive at, s. *pilipili* approach, and *mai*.
 Necklace. Perhaps named after the place of origin (?), *fenua* land, *lauru*, New Ireland (?).
 Pearl oyster. s. *tifa*, nacre.
 Petticoat. Cf. s. *leuleu*, an old siapo.
 Run. With *saili* cf. s. *sa'ili*, seek; with *teri* cf. s. *talea'i*, run quickly.
 See. Cf. mirror, look.
 Slack. With *teri*. Cf. s. *tele*, large, hence 'enlarged' *fakateri*.

Smoke (tobacco). Cf. s. *mitimiti*, sound of smoking; *ʔ*. to suck. Sweet potato. A mistake (ʔ) for 'yam.'
 s. *ʔʔ*.
 Strong. Cf. s. *fai*, make; *mafai* thick. Take. Cf. s. *to*.
 Toe. Cf. *ʔ*. *matihao*, finger; *wae*, foot.

This leaves many words unaccounted for. Some of them are like those in the Reef Islands, e.g., good, *laui* (R.I. *lavo*); make, *pepena* (R.I. to clean); shark, *pakao* (R.I. *pageo*); teach, *fakareotu* (R.I. *faka-li*), etc. The word given for 'boat,' *manou-i* suggests the San Cristoval *manu*, a boat name.

(*To be continued.*)

KO TO RAROTONGA ARE-KORERO TEIA NO IRO-NUI-MA-OATA.

NA TIVINI HAWETI MA TAMUERA MORE-TAUNGA-O-TE-TINI,
KOIA A TAMUERA TE REI.

PAE IV.

KIA tae atura ratou ki vao i te ava i Vavau, kua akara mai a Moe-tara-uri i te vaka, kua karanga iora, "E vaka teia e tau mai nei i tua; koai teia ariki e taeaia ei i teia enua?—taku enua ko Vavau!" Ko taua enua o Moe-tara-uri kare rave e taeaia e tetai, e pou i te mate ki raro i te ava. Kia tae to Iro kua tau mai ki vao i te ava, kua tono atura a Moe-tara-uri i nga tamaine aana, ko nga mate iia o taua ava i pou te tangata i te mate; teia te ingoa i aua nga tamaine; ko Arō, ko Pōtū, ko Atitou, ko Atuatu, ko Tau-akau, ko Koko, ko Maanga, e Tua; e toko-varu ratou, e ko te au ingoa rai iia i aua nga mate i taua ava, koia oki e ngaru. Ko te tuakana ko Ngaru-aro, ko tetai ko Ngaru-potu, ko tetai ko Ngaru-ati-tou, ko tetai ko Ngaru-atuatu, ko tetai ko Ngaru-tau-akau, ko tetai ko Ngaru-koko, ko tetai Ngaru-maanga e ko Ngaru-tua.

Kua karanga atura a Moe-tara-uri ki te tuakana, "Aere koe; koai teia ariki i karea mai ei teia enua?" Kua aere atura a Ngaru-aro kua atuatu mai i muri i te vaka o Iro, ka popoki ki runga i te vaka; kua kapiki atura a Iro, "Aere! aere marie mai e taku tuaine, ka mauu to tungane." Kua papa iia ngaru, kare i popoki kua akamarino ua i te ava. Kia akara a Moe-tara-uri e kare te pai i mate, kua tono i tetai tamaine, "Aere koe! auraka tena vaka kia tae mai ki uta." Kua aere atu ra a Ngaru-potu, kua ea i muri i te vaka o Iro, kua kapiki mai ra a Iro, "Aere! aere marie taku tuaine ka mauu to tungane." Kua papa iia ngaru, kua akamarino te ava. Kia akara a Moe-tara-uri kare i mate te vaka, kua riri iora, kua tono i tetai; aere atura a Ngaru-atitou kua ea i muri i te vaka o Iro, ka aatu; kua kapiki a Iro mei tana i kapiki i mua i tetai; kua papa iia ngaru. Kua pera ua rai a Moe-tara-uri i te tono i ana nga tamaine e tae uatu ki te tokovaru i a Ngaru-tua; e kare rai te pai o Iro i mate; kua pera katoa a Iro i te kapiki ki ona nga tuaine e kua akarongo rai nga tuaine i te reo o to ratou tungane. Kua kite a Moe-tara-uri kua pou ana piri, karanga iora, "E ariki tau Vavau teia i kore ei e mate." E tae mai ra te vaka o Iro ki uta, kua kapiki atura a Moertara-uri, "Noo atu ana, ka tapatapa ingoa ana taua! koai koe i taea mai ei e koe taku enua."

Kua karanga atura a Iro, "Noou one, noou rekereke enua, naau e iiri naai, e manuiiri au ka e."

Kua akapapa mai ra a Moe-tara-uri, "E tupuna noku ko Te Ariki-tapu-kura, anau tana ko Moe-itiiti, anau tana ko Moe-rekareka, anau tana ko Moe-metua, anau tana ko au nei ko Moe-tara-uri."

Kua karanga mai a Iro, "E tupuna noku ko Te Ariki-tapu-kura, anau tana ko Moe-itiiti, anau tana ko Moe-rekareka, anau tana ko Moe-metua, anau tana ko Moe-tara-uri ka takoto ki a Akimano te tamaine a Ngana-te-tupua i Kuporu, anau mai tana ko au nei ko Iro-ma-oata ko nga ara-po i tae atu ei; ko Kaukura-ariki te tupuanga mai a taku metua vaine."

Kia akarongo i te tapatapaaniga a Iro, kua rekareka aia, kua rere mai aia ki tai, kua ongi atura i te tama, e kua apai atura ki uta, kua karanga atura, "Kare e kitenga i tae mai ei koe e ariki tau Vavau rai koe." Io atura i te enua, kua umutara-kai atura, e kua akaari atura a Moe-tara-uri i tona ira i runga i te tua o Iro koia oki ko taua ira veri, ei reira kua iki atura i a Iro ei mono i te metua, e kua tuku atura i te koutu ariki ki tona rima; tera te ingoa o taua koutu ra ko Niuapu.

PAE V.

E NOO iora a Iro i taua enua nona i Vavau, e roa akera kua anoano i te aere na te pa enua e kia rave mai aia i te au enua ta Tane i tuku ki tona rima. Kua akonokono iora i tona tere e kua aere atura na te pa enua ma tona rua-rau tangata e tau mai ki Kuporu i te kave i nga tuakana, koia oki te anau o Pou-Ariki, akaruke atura i reira. Mei reira akatere atura aia i tona vaka ki Iva-nui-koromatua, e kua aravei atura ki a Tutapu ki reira, koia oki ko Tutapuaru-roa. Kua noo atura ki Iva no tetai tuatau e i tona nooanga ki reira kua aka-oa raua ko Tutapu.

E, nonoo iora ki reira kua manako raua ka aere mai ki runga nei ki teia enua oki ko Nuku-te-varovaro, koia oki ko Rarotonga nei. E tau mai ra to Iro ki Te-Avatapu-ki-Avaiki, koia oki ko Avarua, e kua rave a Iro i tana au peu ki reira, e kua ura oki ratou ki reira, kua oora oki tana tapu ki reira e tana pūre kai, ma tetai atu apeape.

I muri roa mai kua tae mai to Tutapu tere i te pae itinga o te ra, koia rai a Nga-Tangiia. E ingoa ou teia, a Nga-Tangiia, te vai rai te ingoa taito. Kia kite a Iro e kua tae mai a Tutapu: e rāi oki a Tutapu au peu i rave i to ratou taeanga mai ki te enua nei, kua tāvāri ratou i te au repo e tae uatu ki Tongatua. Kua tipu ratou i te rakau. Kua tipu ratou i te rakau e kauariki; apai atu ra ratou i te one ki Avana, e kua tapaia tei reira uta-one ko "Te-one-tari-a-Iva,"

e turanga marae no Kainuku; e kua vao oki i tona tangata ko Ata, koia ko Ata-te-kura, ei tiaki. I taua tuatau ra kua aere a Iro mei Avarua ki Nga-Tangiia, kua aravei atura ki a Tutapu e kua akataka raua i te tuatua e ka okioki na Taiti-nui. Kua oti raua i te akonokono i te au mea no to raua tere, kua tuku atura a Iro i nga atua oona, ko Rongo, e Tangaroa e Tane, ki runga i te vaka o Tutapu, ōoki atura raua ki te moana.

Tau atura to Tutapu ki Taiti, e tau atura to Iro ki Iva-nui-koromatua. Kia tae atu a Tutapu ki Taiti, kua noo takere a Tangiia e kua anau ana nga tamariki tokotoru i te tamaine a Maono, ko Pou-te-anuanua, e Pou-raka-rakaia, koia a Urakana, e Rongo-kivao. Kia tae atu a Tutapu ki Taiti kua aere a Tangiia ki Rangi-atea koia oki ko Raiatea i nga tamaine a Kui-vare-roa. Kia oki mai a Tangiia kua peke a Maono ki te maunga i a Tutapu. Noo iora, oki atura a Tangiia ki te tamaine a Keu. Kia oki mai a Tangiia mei to tamaine a Keu kua mamate e tokorua o ana tamariki i a Tutapu, ko tetai kua ora, no te mea kua noo aia ki roto i te rima o te tupuna ko Maono. Ko taua aereanga o Tangiia ki te tamaine a Keu i aravei raua ma Iro, kua oki mai mei Iva mei te aereanga atu mei Rarotonga nei, e no te pati a Tangiia i aru aia i a Tangiia ki Taiti nonoo iora raua ki reira. I to Iro nooanga ki Taiti kua rave aia i te vaine ko Te-toko-o-te-rangi te ingoa, e kua anau mai te tamaiti, e kua topaia iora te ingoa o taua tamaiti ko Tā-i-te-ariki, ko te tamaiti teia ta Tangiia i rave ei tama ūā nona. I muri i reira kua aere atu a Iro ki Iva, e i taua aereanga ra kua tapae atura aia ki tetai enua ko Enua-kura te ingoa, noo iora ki reira no tei kino o te vākā. Kua rave aia i tetai vaine i teia enua, ko Vai-tu-marie te ingoa, e kua anau mai a raua tamariki e toru, tera o ratou ingoa ko Ta-i-te-marama (koia oki tei karangaia e ko Taimarama), aru i te tua ko Pari-rongo-taua-i-taputapuatea (koia oki ko Pia-rongo-taua), e tetai tamaine rai ko Vai-tu-marie.

Kua kikaia te vaka o Iro ki uta i te ōne mārō e kia akara aia kua mataratarā te ōā i te vaka e kua taratarā atura a Iro kua pari akaou i te ōā i te vaka. Kua rongo a Iro i te tuatua iriiriaea (mii) a tana vaine ki te tane keiā, ko Tāēta te ingoa, e tana tuatua e, engari ake a Tāēta e rave tikai, nara ko Iro e apikepike. Kia rongo tetai aronga vaine te noo-parai ua i te pae i a Vaitumarie, ki taua tuatua mii a teia vaine nei, kua maeva ratou i te kata no te tuatua a Vai i te kopapa a te tane e, e ai-paka tika a Tāēta.

Kia rongo a Iro i taua tuatua a te Vaine kua roto-riri aia; kare aia i ki atu e kua manako iora, tena ka tutaki tana vaine nei i taua tuatua aana. Kua oti te ōā i te paripari, kua tiki aia i a Vaitumarie kia aere mai e tauturu i aia i te iroiro i te kāa i te tamou i te ōā ki te vaka, kare aia i akatika i tetai tangata ke mai kia aere mai e tauturu. Kua tuku aia i te vaine ki roto i te vaka, kua anga te aro ki te aro, ei reira kua rave a Iro i tana angaanga ma te kōūnuūmu tuatua i tana i

rongo taringa tikai i te tuatuaanga a Vaitumarie i tona kopapa e tona paruparu. Kua angaanga iora, titiri atura i te kaa, mou atura tetai mero o te kopapa o te vaine, kua na mua te rima, kua kapiki iora a Vai, "Taku rima e Iro e!" Kare a Iro i akono atura ki tona tuatua, rave ua rai aia i tana angaanga ma te mura-riri. Kare e roa kua mou te kaki a te vaine ki roto i te iro, ei reira kua kapiki te vaine, kare a Iro i akono atu, kua tōtō i te kā, kua taa atura i taua vaine ra. Kia mate taua vaine ra kua ūna atura a Iro ki raro i te tanga rakau ana i pari.

Kare e roa mai kua aere mai te tama, koia a Marama; kui ui atu ki a Iro, "Te'ea a Vai?" Kua karanga atura a Iro, "Tena, kua aere atu." Kua aere taua tamaiti i te kini; kare rai e kitea. Kua oki mai ra taua tama kua ui akaou ki te metua, "Te'ea a Vai?" Kua karanga atu ra a Iro, "Tena, kua aere atu ra, e aere koe e kimi." Kua karanga te tamaiti, "Kare ua, kua kimi au kare ua rai." Kua karanga a Iro, "E aere koe e kimi."

Kua aere rai a Marama, kua kimi aia i tera ngai e tera mai ngai e kare ua rai aia i kite i te metua vaine; kua kimi ua atu rai e roa akera kua oki mai kua tuatua ki te metua, "Inā, kua kimi marie au i te au ngai roarai e kare rai au i kite ake i a Vai, nā ka akakite mai rai koe, teea aia?"

Kare rai a Iro e akakite ki te tama ko Marama, kua mănāmānāta te metua i te uanga a Marama, kare e ravenga a te metua, e kua aaki iora e, "Kua mate, tena kua ūna'i e au ki raro i te tanga rakau."

Kare a Marama i ki atura; kua aere aia ki te ngai i ūna'i te kopapa, kua uke i taua metua vaine nona, kua aue iora. Kia oti tona aueanga, rave atura te kaoa, tipu atura i te metua vaine, motu rua i rotopu, kua apai atura i te kiko mua na Iro, ma te tuatua, "Tera mai taau." Ko te kiko muri, patia iora i runga i tona upoko e tae uatu ki te mokotua e te kopu mei te pou ua; aere atura aia ki te motu i te eva i te metua vaine e pē ua atu teia potonga kopapa o tona metua vaine ki runga i aia, kare aia i pai kare oki i viivii i teia aunga pirau i runga i aia. Teia tana angaanga i tai i te motu, e kaitangata.

Ko Iro ra, e ariki tere moana aia, e i tapae ua mai aia ki Enua-kura, e kua roa te nooanga no teia vaine nei ko Vai-tu-marie. Kua tupu atura te pekapeka i te Ati-Puna (Ngati-Puna) ma te Ati-Iro; te ta nei te Ati-Puna i te Ati-Iro. Ko Puna te ariki o taua enua ra, te vai nei te maatanga o te tuatua i to raua pekapeka, no reira i tonokia'i ia te tamaine potiki o Iro, koia a Vai-tu-marie, e ingoa metua vaine, i te tiki ia Marama e aere mai, e akaora iti a Iro i te rima o Puna ma tona tini, no te mea kua kai tamaki mai ratou kia Iro ma tona tini. No te mea, i teia tuatau kua riro a Marama e toa riri nui e kua matakua te Ati-Puna i aia; inara kua kimi a Iro i te ravenga kia āngākē te riri a Marama, no reira kua kini i te ravenga ki runga i taua tamaine. Kua akoako atura a Iro ki aia i taua ravenga

kia anoano mai a Marama ki aia, ei reira na te tamaine e akakite atua ki a Marama i te akakoroanga a te Ngati-Puna, e kua anoano te metua kia aere mai aia kia akaora i a ratou i te rima o Puna ma tona tini.

Kua aere a Vai-tu-marie kua teateamamao i aia no tona tere, kua tiki i te ūe tari tai, kua aere atura ki taatai, kua aere ki roto i te tai, ka aere atu ki te motu o Marama (ko taua motu ra e mamao atu rai mei te enua, nara ka tae atura te tangata na runga i te akau, e tai rai taua ngai ra, kare ra e oonu). Kia vatata atura taua tamaine ki te motu a Marama kare ra i oki te manako ki muri, kua aere aia, me aere mai te tungane e ta i aia kia mate, mate uatu rai. Aere atu rai teia tamaine ma te tumu i te pee, ma te ēu'ēu i tona kakau ki runga e tae uatu ki te kitea takiriia tona kopapa. Kua kite a Marama i aia, e kia akara atu ra aia kua kaki mai ra a Marama, kua tuku i te rakau ta tangata ki roto i te rima mau, rave atu ra i taua tamaine ki te rima katau, kua apai ki tona are e kua moe atu ra ki taua tamaine; ko te ravenga teia ka au ei aia ma te metua.

Teia te potonga pee ta teia tamaine i tumu ana :—

“ E Marama-toa i Enuakura,

“ Ka pou a Iro i a Ati Puna.

Ko te āra te iki i te tuanga ariki

“ Keinga ia'a te tini a Iro

“ E Maramatoa e, e Maramatoa e

“ To mata akatakariri mainaina e vai roto riri e

“ I te aiai-po e te akirata maramarama, aō e

(e te vai atura taua pae nei)

Kia moe atura a Marama ki teia tamaine nei, kua ui atura aia, “ Eaa toou tere i tae mai ei koe?” Kua karanga teia tamaine, “ I aere mai nei au e tiki i a koe ei akaora i a Iro ma te tini, kua kai-tamaki mai te Ati-Puna.” Kua karanga mai ra taua tamaiti, “ Aere ra, karanga atu ra e kāna akari tiare noku e pai i toku aunga, akonei au e aere atu ei.”

Kua aere mai taua tamaine ra, kua akakite i te au mea i ikuia mai ki aia, e kua raveia rai mei te tuatua i tuatuaia mai ki taua tamaine. Aiai iora kua tae ai te pourianga, kua aere mai a Marama ki uta; kia aere mai ra, tera a Ati-Puna tei roto te katoatoa i te are karie; te kokoti kupenga iora e te apopo rā ka ta te Ngati-Iro kia pou. E kia oti ake ra to ratou ūrūoaanga kua ura atura te Ngati-Puna ma te manako e apopo e akapouia'i te Ngati-Iro i te ta.

Kua tae mai a Marama, kua tuatua ki a Iro ma tona tuaine koia a Pia-rongotaua, kua au te tuatua e ka tu tiaki taua tuaine i tetai tara o te are o te Ngati-Puna, e nana te titiri rakau. Kua aere a Marama i te atoro i te Puna, kua kite aia te teatea-mamao nei ratou, e ka moe. Kua tu vaitata aia i reira kua titiri mai ra i ana rakau ki runga i te

are, kua aruru ki runga i te are te rakau a Marama, e kua poitirere te Ngati-Puna, kapiki atura a Marama, "Teia a Marama toa." Kua tamate iora te Ngati-Puna i te ai, kua manako iora kua tomo a Marama ki roto i te are ta atura ratou, ratou uaorai i roto i te are, e pouiri ra, uru atu uru mai te rakau a Ngati-Puna i a ratou uaorai e pou atu ra te Ngati-Puna i a ratou uaorai, ko tei ora mai i te oro ki vao, kua rave a Marama ma te tuaine i te reira. Kia patia a Pia-rongo-taua i tona tangata kua titeni iora.

O Pia tupu mai Te Vari tavātāvā
E nina-enua taku rakau ara.

Kia pou ra te Ngati-Puna, kua aere a Marama kua pai, kua pai i reira i te akari tiare, e i muri mai kua aere aia kua akaau ki te metua i a Iro.

Ki muri i te tupuanga i teia angaanga kua aere a Iro ma tona tini ki te moana, kua teretere aere i te pa enua, tapae atura ki Araura, ki Rarotonga, e Auau, e Akatoka-manava, e Enua-manu e Nukuroa e tae ua atu ki Avaiki-tautau.

I to Iro aereanga ki te moana kua piri atu rai tetai mataiapo-ariki ki tona tere, ko Tura te ingoa; tera te ingoa o te vaka o Tura ko 'Te Taputurangi.'

I roto i tetai tuatau ki muri, koia oki i muri i to Tangiia nooanga ki Rarotonga, kua tae mai e rua tama a Iro ki Rarotonga, tera o raua ingoa ko Tautu-te-epā-rangi e Tautu-tapuae-mokoroa, e riro atura raua e puke mataiapo na Motoro Tinomana-Ariki, koia oki te tama tika a Tangiia, e kua au a raua marae ki runga i a Te Kou.

Ko te tuatua openga a Iro te vai atura te reira, kare tatou e aere roa ki reira, teia te mea i rave ei tatou i teia tuatua no Iro, e akakite kia tatou e okotai rai tuatau o Iro e Tangiia-nui ei kite, teia ia ka aka-anau a Iro i tana tamaiti ki Taiti, tapa i te ingoa ko Tā-i-te-ariki, tei reira katoa a Tangiia, na Tangiia i arataki a Iro ki Taiti i to raua araveianga i te tamaine a Keu, ko Rapa-i-ava-i-raka te ingoa. I te tuatau kua akakoro a Iro ka akaruke i a Taiti ka aere ki Iva, kua pati ai a Tangiia i taua tamaiti a Iro e tama ūā nana, ei ariki ki runga i te tini o Tangiia, koia oki ko Te Kaki-poto, Te-atu-tākātākā-poto, Te-kopa, Te-tavake-moe-rangi, Te-tavake-oraurau, Te-neke, Te-atātā-pua, Te-tata-veri-moe-papa, te Avakevake, te Kairira e te Manaune; riro mai ra taua tamaiti na Tangiia, tapa iora e Tangiia tona ingoa ou ko Te-Ariki-upoko-tini, e ko te tamaiti angai teia i ikiia ei ariki ki Porapora. E, te rave nei taua angaanga kua tae atura a Tutapu, ei kite, tera tona pee.

"Ariki iki ki Porapora
Tuaru ma kina ē."

Kare rai a Tangiia i akaoti i taua angaanga ra i Porapora, i muri roa mai, kia tae mai ki Rarotonga nei kua akaoti ei aia i taua angaanga. I to Tangiia oroanga i taua tuatau ra kua tae atura aia ki tetai enua ko Nuku te ingoa, e kua akatapu aia i aia uarai ei ariki tikai ki taua enua, e kua iki aia i ona ui-mataiapo oko-ā, e tona kau-taunga, e ono ratou koia oki ko Potiki-taua, ko More-makana-kura, ko Tangara, ko Taramai-te-tonga, e Te Manu-aitu e tetai mai.

Kia tae mai ra aia ki Rarotonga nei kua akaoti aia i tana angaanga iki-ariki, koia oki i te akatainuanga i a Tā-i-te-ariki i te Koutu ariki ko Paetaa e Arai-te-tonga, nana i iki i taua tama ūā ra ei ariki ki runga i te vaka ko Takitumu-te-nū-roa-i-Iti, e me reira mai te vai nei rai te uanga a taua tama kua noo ratou ki runga i te taonga ariki, e ko to ratou ingoa ariki ko Pa-te-ariki-upoko-tini.

Tera mai te papa ariki mei i a Tā-i-te-ariki e tae mai ki teia tuatau nei.

THE PERIOD OF IRO-NUI-MA-OATA AND TANGIIA-NUI-ARIKI.

BY STEPHEN SAVAGE, RAROTONGA.

PART IV.

(Continued from page 18, Vol. XXVI.)

WHEN Iro's canoe arrived at the entrance of the harbour of Vavau, Moe-tara-uri saw the canoe and exclaimed, "A canoe has arrived! Who is this *ariki* who dares to come to my land?"

Now no one had ever before been able to land at Moe-tara-uri's Island of Vavau; everyone who had attempted it without the permission of the *ariki* had met his death in the harbour. When Iro's canoe arrived at the entrance of the harbour, Moe-tara-uri sent his daughters to destroy the canoe. These daughters were the destroyers of previous visitors to the place. Their names were Arō, Pōtū, Atitōu, Atuātu, Tau-akāu, Kōkō, Maanga and Tūa—eight in number—and they were called the death dealers; they were waves of the ocean. The elder was Ngaru-Arō, and following were Ngaru-Pōtū, Ngaru-Atitōu, Ngaru-Atuatu, Ngaru-Tu-akāu, Ngaru-Kōkō, Ngaru-Maanga and Ngaru-Tua.

Moe-tara-uri said to the elder daughter, "Go and see who this *ariki* is who comes to my land." Ngaru-Arō sped upon her errand, and coming up behind the canoe, reared itself up, and curling, was about to descend and break over Iro's canoe, when Iro called out, "Go slowly, O my sister! else you will wet your brother." That wave subsided and did not break over the canoe, and the harbour became calm. When Moe-tara-uri saw that the first wave did not destroy the canoe he sent another daughter and said to her, "Let not that canoe land here." Ngaru-Pōtū went, and rushing up behind the canoe, reared itself up, and curling, was about to descend upon the vessel, when Iro called out, "Go slowly, O my sister! else you will wet your brother." The wave subsided and the water became calm. When Moe-tara-uri saw that the second wave did not accomplish his command he became angry and sent another. Ngaru-Atitōu went and was going to break upon the vessel when Iro called out as he

had done to the previous ones. Moe-tara-uri sent another, and yet another, until all eight had been sent, each time the wave came Iro called upon them to go slowly or they would wet their brother: the sisters listened to the voice of their brother. When Moe-tara-uri had sent all the waves, and they had accomplished nothing, he exclaimed, "This surely is an *ariki* of Vavau that he is not destroyed."

Iro's canoe now made the landing, and Moe-tara-uri called out, "Stay where you are, we will each give our descent and our ancestors: Who are you that you are able to reach my land?" Iro replied, "You are of the land, the land is yours, you commence first, I am a visitor and may err." Moe-tara-uri gave his descent: "My ancestor Te Ariki-tapu-kura begat Moe-itiiti, who begat Moe-rekareka, who begat Moe-metua, who begat me Moe-tara-uri."

Iro called out: "My ancestor Te Ariki-tapu-kura begat Moe-itiiti, who begat Moe-rekareka, who begat Moe-metua, who begat Moe-tara-uri, who took to wife Akimano, the daughter of Ngana-te-tupua the descendant of Kaukura-ariki, and they begat me, Iro-ma-oata; my name is the name of the night when Moe-tara-uri visited my mother."

When Moe-tara-uri heard this he was overjoyed, and sprang into the sea and rubbed noses with his son Iro, and conveyed him to the land, saying, "It was on account of your being an *ariki* of Vavau that you were able to come hither; it was not known when you arrived that you were a Vavau *ariki*." The father then called all the people together and caused a great feast to be made in Iro's honour, and showed to the people the birth-mark on his son's back, the birth-mark of his house. He appointed Iro *ariki* over the land in his stead, the name of his *koutu-ariki* (court of royalty) was named Nuiapu.*

* We suggest the name should be Niuapu, for Niuafu is the name of the harbour and village in Vavau Island of the Tonga Group.—EDITOR.

PART V.

IRO remained at Vavau for some time, when the desire came upon him to go and visit other lands, and to take possession of the lands given to him by Tane. So he had preparations made for his voyage, and left with his expedition, consisting of 400 picked warriors (*e rua rau*), and called at Kuporu* to convey his brothers to their home. From there he sailed to Iva-nui-koro-matua,† and there met Tutapu (Tutapu-aruroa). He stayed at Iva for some time, when he and Tutapu decided to come to this land—Nuku-te-varovaro (i.e. Rarotonga). They travelled by different canoes, Iro arriving first and landing at Te-Ava-tapu-ki-Avaiki (now known as Avarua inlet). Iro did many things whilst living at Rarotonga; held festivities and placed his *tapu* on the land, and performed the prayers for food and numerous other deeds.

Tutapu arrived at Rarotonga some time after Iro; he landed at the place now called Nga-Tangiia. When Iro knew that Tutapu had arrived he went to greet him. Tutapu performed many things here. Iro and he formed all the *taro* swamps from the the place now known as Avana-nui to Tongatua (about six miles). Tutapu's men felled a large *kau-ariki* tree by digging under the roots; the workers carried the earth excavated to Avana, and there formed a *Marae*, which was named Te-one-tari-a-Iva. (The earth conveyed by Ivan's.) That place is now a *Marae* belonging to Kainuku-ariki, and when Tutapu departed from Rarotonga he left one of his party, a chief named Ata-te-kura, as a guardian and sign of ownership.

Iro now left Avarua and joined Tutapu, as they had decided to leave for Tahiti. All preparations for the trip being completed, Iro placed his gods Rongo, Tangaroa and Tane on board of Tutapu's canoe and they sailed away. Tutapu arrived at Tahiti and Iro at Iva. When Tutapu arrived at Tahiti, he found that his relative Tangiia-nui had been established there for some time, and had three children born to him by the daughter of Maono, and that he had named them as follows: Pou-te-anuanua, Pou-rakarakaiia (also known as Urakana) and Rongo-ki-vao, and he also found that Tangiia had gone to Ra'iatea (Rangiatea) on an amorous visit to the daughter of Kui-vare-roa of that island.

When Tangiia returned he found that Maono had been driven from his place by Tutapu and had retired to the mountains. Tangiia stayed for some little time at Tahiti, and hearing of the beauty of the daughter of Keu-ariki of Akaau,‡ he departed for that place with amorous intentions.

* Upolu in Samoa.—EDITOR.

† Possibly the Marquesas.—EDITOR.

‡ Probably the island named Fakahau, in the Pau-motu Group.—EDITOR.

When Tangiia returned from his visit to Keu's daughter, he found that during his absence Tutapu had murdered two of his children; the third, being with the grandfather Maono, had thus escaped. It was during this visit of Tangiia's to Keu's daughter that Iro met him, Iro having at this time returned from Iva. Tangiia persuaded Iro to accompany him to Tahiti, which Iro did, and sojourned with Tangiia for some time.

It was during this stay of Iro's at Tahiti that he took a wife named Te-toko-o-te-rangi, and by her had a son to whom he gave the name of Tā-i-te-ariki. This is the one that Tangiia adopted. Afterwards Iro went to Iva; on the way he called at a land called Enua-kura, and stayed there for some years. His canoe needed many repairs. He took a wife at this island named Vai-tu-marie, and by her had three children, named Tai-marama, Pari-rongo-taua-i-taputapuata (Pia-rongo-taua), and Vai-tu-marie. Iro had his canoe hauled up, and removed the decking, as he decided a new one was required and all lashings needed renewing. It was while Iro was adzing out the new decking that he heard his wife Vai-tu-marie express a wish for her paramour Ta-eta, and make some objectional remark concerning his own person, at which the women who were squatting down around Vai-tu-marie laughed with great glee, for Vai-tu-marie had said Iro was not to be compared with Ta-eta, and that Ta-eta* was the more passionate of the two.

Iro said nothing when he heard those remarks, but nursed his anger and inwardly vowed vengeance. When the decking was completed, Iro made Vai-tu-marie assist him in the work of lashing it to the canoe, he permitted no one else to come near, he placed her in the canoe facing him and commenced the lashing. Iro worked for some time without making any comment, he then commenced repeating over to himself what he had heard Vai-tu-marie saying about himself and his want of virility; he worked on, and as he made each loop, he threw the loop so as to imprison some member of Vai's body, first her fingers were caught, when she cried out, "O Iro, my fingers!" Iro sullenly repeated the remark, and repeated the manoeuvre, and so on, until at last he cast the loop over her head when he drew it taut, and not giving her a chance to cry out, he killed her with a blow from a club (?)†, he then scraped a deep hollow among the chips and there hid the body.

* It is possible that Taeta is the same as the New Zealand Tawheta, who figures in the Uenuku stories belonging to this same epoch.—EDITOR.

† One of the New Zealand versions states that Whiro cast the noose over the woman's head after reaving it through a hole in the side of the canoe, then pulling it tight, strangled the woman. Sometimes it is a child who was thus killed and buried in the chips.—EDITOR.

Some little time after, his son Marama came along and said to Iro, "Where is Vai?" Iro said to him, "She has just gone away." The son went and sought for his mother, but could not find her. He returned to Iro and again said, "Where is Vai?" Iro said, "She has gone somewhere, go and search." Marama said, "I have searched but cannot find her." Iro said, "Go and search again."

Marama went away and searched every place he could think of but could not find his mother, and after continuing his search for some length of time he returned to Iro and said, "I have searched everywhere, but cannot find Vai; tell me where she is." Iro would not tell his son, but Marama pestered him so much with questions that at last Iro said, "She is dead, you will find the body under the chips."

Marama did not say a word, but went and located the place where the body was buried, dug it up and lamented over it. After his lament he procured a stone knife and severed the body into two halves, the head, arms and upper part he took to Iro and said, "There is your part," and returned to where he had left the remaining portion, picked it up and placing it on his head, forced it down until it rested upon his shoulders. He then left his home and people, and lived in mourning, upon one of the islands adjacent to the main land. He carried this portion of his mother's body upon his head and shoulders until it decayed, he did not mind the offensive smell, nor did he bathe from the time he left it. He became a man-slayer.

Iro, who was a visiting *ariki* to the island of Enua-kura, and had prolonged his stay here on account of his wife Vai-tu-marie, had some trouble with the Ati-Puna people,* Puna was the *ariki* of the land, and it was on account of these troubles that Iro sent his youngest daughter, Vai-tu-marie, to the *motu* (island) to try and persuade Marama to come and assist him against Puna and the Ati-Puna who had threatened to attack Iro and his few followers; for Marama had now become a fierce warrior, and held in great dread by the Ati-Puna people, and in order to first pacify Marama, Iro instructed his daughter what she had to do so that her brother Marama would desire her; and by this means communicate to him the danger in which they stood, and his father's wish for his assistance.

Vai-tu-marie went and prepared for her mission, she procured a gourd for carrying sea-water, and then went down to the beach and waded out into the sea in the direction of the island upon which Marama had taken up his quarters (this island was some little distance from the main land, but could be easily reached by wading across the intervening area of water that covered the reef.) When

* Refer also to version collected by Major J. T. Large, published in 'Journal,' 1903, page 184, which differs to that given here. My second version also differs, and is described in more detail.

she neared the shore of the island she perceived Marama coming, she did not hesitate but proceeded on chanting a song, at the same time opened up her loin-cloth and exposed her person. Marama came towards her grasping his formidable spear, but when he got near to her and saw her almost naked he immediately desired her, he put his spear into his left hand, and grasping the girl with the right hand, took her to his house and slept with her, not knowing at the time that she was his sister, and by this means made peace between him and his father.

This is part of the song Vai-tu-marie sang as she waded towards Marama's island :—

“ Oh, Marama-toa of Enua-kura !
Iro will be destroyed by Ati-Puna.
The cause is the eating of the *ariki* portion,
Consumed by the Iro clan.
O Marama-toa ! O Marama-toa !
Whose fierce eye remains sullen with anger—
In the shadows of evening ; in the bright dawn of day, etc., etc.”

After Marama had his desire, he said to the young woman, “ What is the reason of your coming here ? ” She said, “ I have come to you for assistance, to save Iro and his people who are threatened by the Ati-Puna.”

Marama said to her, “ Go back, and tell them to prepare some sweet scented coco-nut oil with which to anoint myself, to rid me of this smell. I will come soon.”

Vai-tu-marie returned to Iro and told him what Marama had said, and it was done accordingly. That evening as it was getting dark Marama came on to the main land. When he came the Ngati-Puna were all gathered together in the great meeting house, and were planning an attack for to-morrow on Iro's people to completely exterminate them. After they had completed their plans they commenced to dance, thinking that to-morrow the Ngati-Iro's would be exterminated.

After Marama had seen Iro and his sister Pio-rongo-tau he arranged that his sister should stand guard at one end of the house where the Puna clan were and he would attack. So going to the house he saw that the Puna people were preparing to sleep ; he stood a short distance away and then threw a spear upon the house, which made such a noise when it struck it that it threw the Puna people into a state of consternation. Marama called out, “ Here am I, Marama-toa.” The Ngati-Puna put out the light as they were under the impression that Marama had entered the house and was among them. They then, in the darkness, turned one upon the other and thus killed each other. Those who escaped outside were speared by Marama-toa

and his sister. Everytime Pio-rongo-taua speared a man she shouted in exultation :—

O Pio sprung from Te Vari-tavatava
Great is my spear of *ara* (pandanus) wood.

After killing all the Ngati-Puna, Marama went and bathed and anointed himself with the sweet scented oil, and afterwards made peace with Iro.

It was after this event that Iro and his followers journeyed to many lands. They visited Araura, Rarotonga, Auau, Akatoka-manava (Mauke), Enua-manu (Atiu), Nukuroa, and Avaiki-tautau,* and many other lands.

Iro was joined in his later expeditions by a chief named Tura,† whose canoe was named "Te Taputurangi."

Some time after, that is after Tangiia had become established at Rarotonga, two of Iro's sons, named Tautu-te-apa-rangi and Tautu-tapuae-mokora, came to Rarotonga and eventually became *mataiapos* under Motoro (Tinomana-ariki), Tangiia's son. They made their *Marae's* on the mountains named Te-kou.

The latter part of Iro's history remains yet to be written, but this story shows that Iro and Tangiia flourished at the same period, in witness whereof we know for certain that Tangiia adopted Iro's son, Ta-i-te-ariki, when they resided together at Tahiti. Tangiia was the one who asked Iro to accompany him to Tahiti, when they sailed together to the land where Keu's daughter lived. Her name was Rapa-i-ava-i-raka. It was when Iro contemplated leaving Tahiti and going to Iva that Tangiia asked him for his son as he wanted to adopt him, as he was afraid Tutapu would try and murder all his own children, and Tangiia wanted one of his own blood to be *ariki* over his tribes, i.e., those named Kaki-poto, Te-Atu-tākātākā-poto, Te-Kopa, Te-Tavake-moe-rangi, Te Tavako-oraurau, Te-Neke, Te Ataata-pua, Te-tata-veri-moe-papa and the Manaune. Iro gave his son to Tangiia, who named him Te-Ariki-upoko-tini on account of the many tribes he would govern. It was this adopted son whom Tangiia commenced to install and anoint as *ariki* at Porapora, when overtaken by Tutapu, in witness whereof we have the following saying :—

"My *ariki* whom I elected at Porapora!
Came the enemy and we had to flee."

* This is said to be a name for New Zealand by Te Ariki-tera-are, the old priest of Rarotonga in Dr. Wyatt Gill's time.—EDITOR.

† The New Zealand Maoris have an account of a long voyage undertaken by Whiro (Iro) and Tura, and descendants of both still live in New Zealand.—EDITOR.

As Tangiia did not complete the ceremony at that place he came to Rarotonga eventually, calling on the way at a place called Nuku, where he himself was consecrated as a high *ariki*, and elected his 80 *mataiapos* and his priests, six in number, the names of the priests were:—Potiki-taua, More-makana-kura, Tangara, Taramai-te-tonga, Te-manu-aitu and —.

When he reached Rarotonga he again performed the ceremony of anointing Ta-i-te-ariki at Pae-taa and at Arai-te-tonga, both *Koutus* (Courts of Royalty), thus making his adopted son *ariki* over the land and over the tribe Takitumu-te-nū-roa-i-Iti, and from that day to this the descendants of Ta-i-te-ariki have been *ariki*s over that tribe, and have always held the name of Pa-te-ariki-upoko-tini.

The descent from Ta-i-te-ariki to the present is:—

[Note on the genealogical tables following.

Mr. Savage has supplied very full tables of descent from Tangiia-nui, the great ancestor of the Rarotonga people, but only four of the principal ones are printed here. These tables, however interesting to the people themselves, have little interest for white-people. But they are all important in connection with Polynesian History, in that they are the only means of obtaining approximate dates in the history of the race, and history without dates is of no value.

It will be observed that the mean number of generations from Tangiia-nui down to the year 1900 is 31·7, which, converted into years by the rule adopted by this Society, since 1895, of allowing 25 years to a generation, would make Tangiia-nui to have flourished about A.D. 1100. This is as derived from Mr. Savage's tables.

On the other hand, Te Ariki-tara-are, an old priest of Rarotonga, who flourished early in the nineteenth century, supplied the Rev. W. Wyatt Gill with a number of traditions and genealogies, copies of which are in our library. From the mean of several lines descending from the same Tangiia-nui to the year 1900, we get 26 generations, which converted into years by the above rule will give the period of Tangiia-nui as A.D. 1250. And these latter tables compare closely as to date with those obtained from the New Zealand Maoris, Tahitians and Hawaiians. The whole history of the Polynesian people, so far as published, has been based on this date of A.D. 1250, and therefore, without in the least discrediting Mr. Savage's tables, it would be unwise to adopt a new starting point in the chronology of the race, until further information warrants our doing so.—EDITOR.]

TABLE I.

32 IRO-NUI-MA-OATA = TE-TOKO-O-TE-RANGI

31 Ta-i-te-ariki (Pa-te-ariki-upoko-tini)

30 Taputapu-atea " "

29 Te Ariki-o-te-rangi " "

28 Rongo-te-uira " "

27 Te Akaariki " "

26 Rangi " "

25 Te Tumū (no issue) Te Aio (no issue) Taparangi Pare

23 Mauri-rangi

22 Te Ariki-vananga-rangi

21 Te Ariki-mon-tāua

20 Tavake

19 Te Tui-kupona

18 Te Ariki-eraka

17 Nga-upoko-akatu-rangi

16 Tutarangi (koia ko Tutu-renga-ariki)

15 Te Vei

14 Ara-ki-varevare

13 Tingia

12 Iria

11 Aitu-pou

10 Moe-tara-uri Ako*

9 Te Akaariki

8 Tamaru

7 Mata

6 Te Ruaroa

5 Mata-tui-atua = Pa-Putetu = Te Uira

4 Te Pou

Te Pori

3 Te Uinga-ariki-ki-Vavan = Aumea-ki-aitu

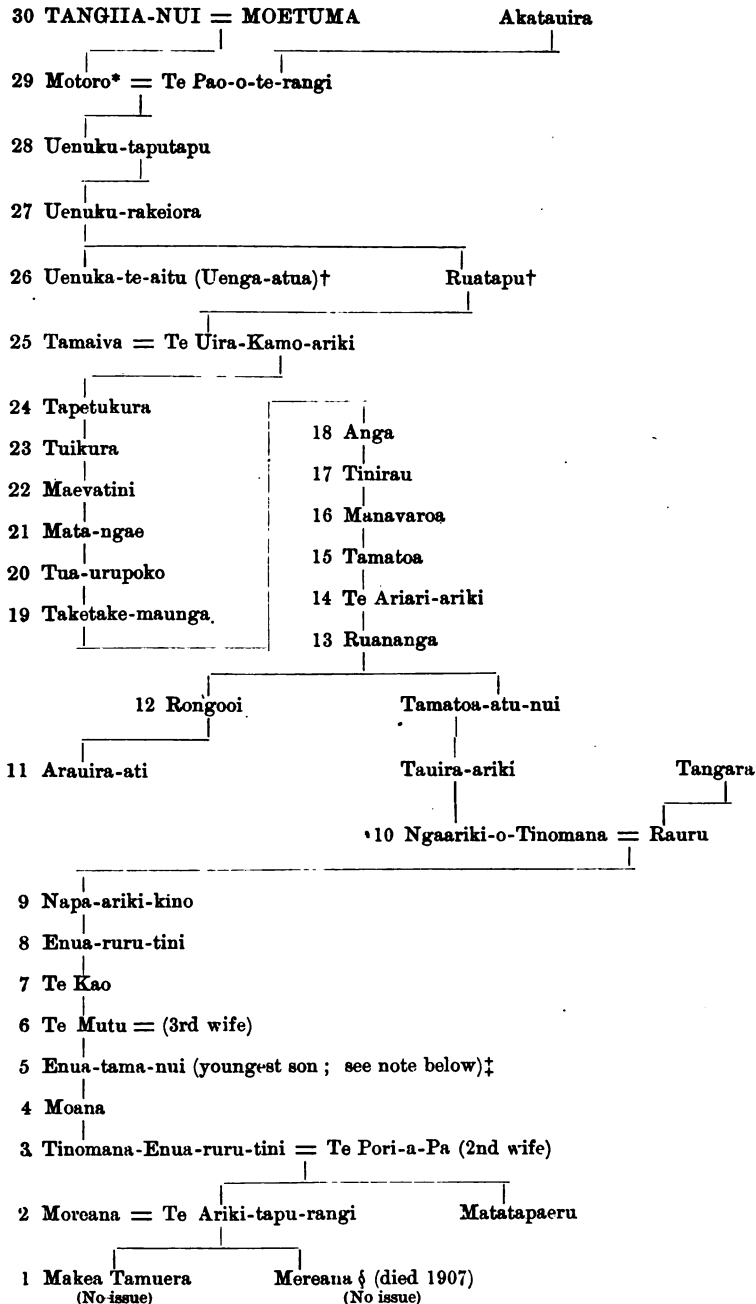
2 Tupe Te Pori Iopu = Rangi-tau-mata

1 Te Kao Titia-nui (present holder of title) 1915
elected 1907, aged 48

* Ako, mentioned in 'Journal,' who visited the land of Tane.

TABLE II.

The following is the genealogy of the Tinomanas from Tangiia-nui.



* Motoro-Tinomana-Te Araki-tapu-rangi (full name). † Mereana was elected to title in 1884.

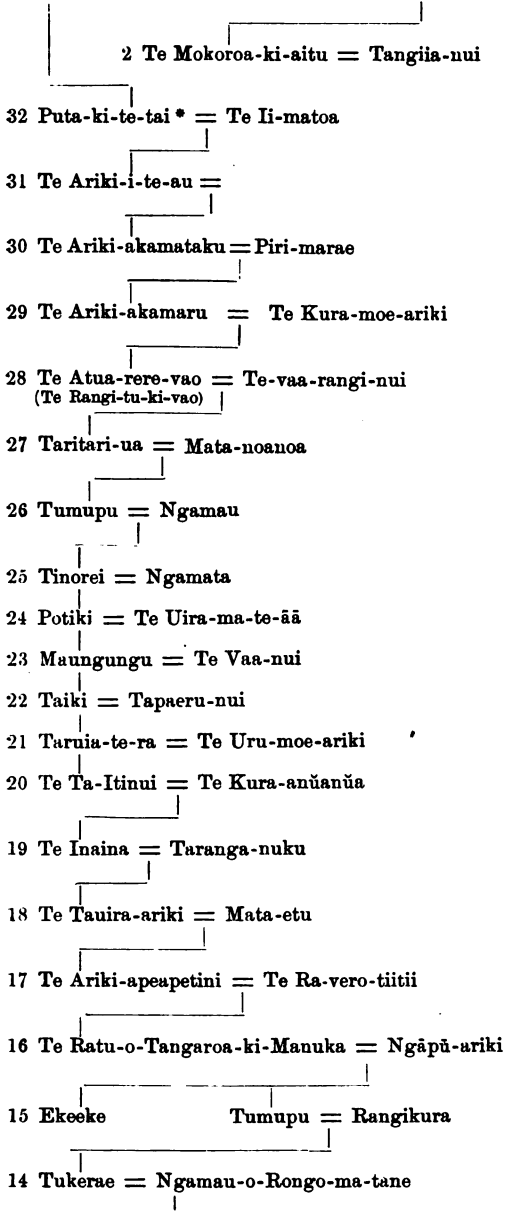
† From these two descend lines to Maoris of New Zealand.—EDITOR.

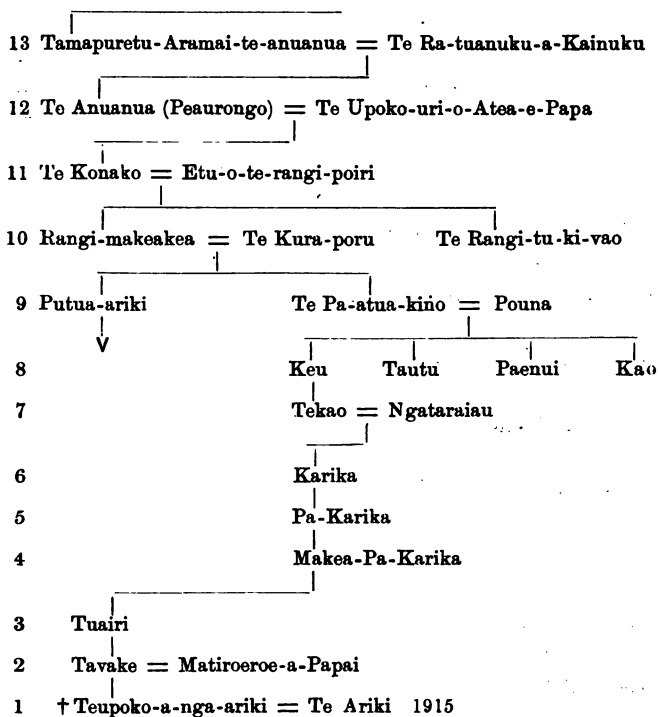
‡ It will be seen by this table that the present ruling family are not the oldest or main branch, which will be explained in the Tangiia-nui history.

TABLE III.

I also give herewith the geneaology of Karika, that is, the descent from him to the present time. Karika was a contemporary of Tangiia-nui.

33 = KARIKA-TARA-APEAPE-MOA = INA-A-RONGO





* Vakapora once informed me that Puta-ki-te-tai was the son of Mokoroa-ki-aitu and Tangiia-nui. However, this will be referred to when the Makea Karika history is sent in.

† Present holder of title of Mahea Karika Ariki, age about 42

TABLE IV.

For further comparative purposes I also add the genealogy of Tangiiau, written in book on July 16th, 1853. It will be noticed that this is the senior line of the Tinomanas as far as at present known :—

32 TANGHIA-NUI = MOETUMA-A-AUPE-ARIKI

31 Tinomana-Motoro-Tamaau = Te Pao-o-te-rangi

30 Tinomana-Uenuku = Te Uira-o-te-rangi

29 Tinomana-Uenuku-rakeiora = Vaine-ārū-marama

28 Uenga-atua = Kauoia-ki-ata

27 Tinomana-Te-Kao-Tamaiva = Oruōpapa

26 Tinomana-Manurere = Pui-rangi

25 Tinomana-Tuikura = Marangi

24 Tinomana-Maevatini = Maraē-kura

23 Tinomana-Matangae = Te Paeru-maevaua

22 Tinomana-Tuau-aitu = Kura-ei-tapu

21 Tinomana-Taketake = Otu-rangi-te-pua-ki-tonga

20 Tinomana-Anga = Apakura

19 Tinomana-Tinirau = Tuei-ariki-ki-Arai-te-tonga

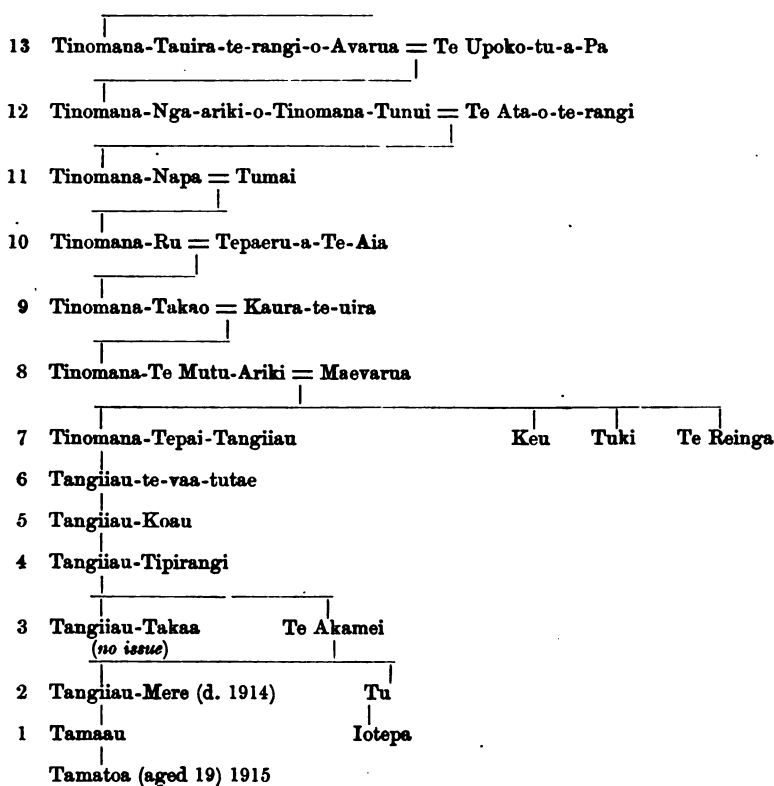
18 Tinomana-Manavaroa = Kura-pei-rangi

17 Tinomana-Taio-ariki = Kura-orakia

16 Tinomana-Te Ariaari-ariki = Patua-ariki

15 Tinomana-Ruananga = Te Paeru-ariki (1st wife)

14 Tinomana-Tamatoa-atu-nui = Te Upoko-tu



THE NGATI-TUHARETOA OCCUPATION OF TAUPO-NUI-A-TIA.

BY THE REV. HOETA TE HATA OF WAITAHANUI.
TRANSLATED BY THE REV. H. J. FLETCHER, TAUPO.

(Continued from page 30, Vol. XXVI.)

THE RED GARMENT OF TAMAMUTU THAT WAS MADE FOR TE-RORO-O-TE-RANGI.

A HANDSOME *kakahu kura* was made and sent to Te Roro-o-te-rangi, and when Tamamutu heard that it had been handed over, a man was sent to Rotorua to Te-Roro-o-te-rangi to bring back the price of the garment. When he reached Rotorua and told Te-Roro-o-te-rangi the object of his journey, he received nothing but curses. When the messenger returned to Tamamutu he said, "Te-Roro-o-te-rangi would not give me any payment for the garment, the only thing I got from him were curses." Tamamutu heard, and replied, "To-morrow it will return to me here." (*Kai apopo ia ka riro mai i a au ki konei.*)

Tamamutu with a war-party of Ngati-Tuharetoa and Te Rangi-patoto prepared for action. As soon as the party were afloat, Werewere said to Tamamutu. "If you meet our young relatives, Tiki and Kau, do not kill them."

The war-party of Tamamutu [travelled down the Waikato river from the Taupo lake and] came to Hipa-patua below Tapapa-kua where they left their canoes. [Hipa-patua is the name of a place on the Waikato river a short distance below the Spa, Taupo. Tapapa-kua, the old Maori name of a portion of the Spa property.]

Going on from thence they met Tiki and Kau and killed them. Tamamutu was away behind when these men were killed by the rest of Ngati-Tuharetoa. There is a *whakatauki* (or saying) used on such occasions, "*He maroro kokoti ihu waka.*" "A flying fish cut off by the bow of the canoe." The story of the death of Tiki and Kau by the war-party of Tamamutu was carried to Werewere.

He at once went to the place where Tamamutu had left his canoes at Hipapa-patua and sent them all adrift in the Waikato. They drifted over the Huka falls and were all smashed up. The Huka is the famous waterfall on the Waikato river about four miles from the outlet of lake Taupo.

Tamamutu and his party arrived at Rotorua and he stood up to arrange the order of battle and make the usual speeches to the warriors. He used this *whakatauki*: "*Ruia taitea, ruia taitea, kia tu ko taikaka.*" The reason for the use of this proverb concerning chiefs and ordinary soldiers was, that Tamamutu claimed to represent the *taikaka*, and said that Te Rangi-patoto represented the *taitea*.

This proverb is taken from the totara tree (*podocarpus totara*), the outside of the sap is called *taitea*. It decays quickly—decays like the common soldier who has no standing. The inside of the totara is the *taikaka*, it does not decay, it is like the chief whose power does not fade. When Te Rangi-patoto considered the *whakatauki* of his friend Tamamutu he understood it was meant for him. So he left Tamamutu's party and went on to Te Awahou, Weriweri and Puhirua. [Three *pas* on the north-west side of lake Rotorua.] Tamamutu went against Pukeroa. [The hill where the park is in the township of Rotorua.] Which was the *pa* of Te Roro-o-te-rangi. Before very long Weriweri, Te Awahou and Puhirua were taken by Te Rangi-patoto and his party.

At the same time Tamamutu and his party were strenuously besieging Pukeroa. Te Rangi-patoto came back and with his assistance it was soon taken.

Tamamutu took Te Roro-o-te-rangi and killed him; he also took a *tiki pounamu* (or jadeite breast ornament) named 'Te Ngako' and brought it back to Taupo. This was the payment then for the *kakahu kura* (or red-feathered garment), the greenstone which Te Roro-o-te-rangi withheld.

The curse was also avenged, for the man who uttered it—Te Roro-o-te-rangi—was killed.

A lady named Nga-waero was taken captive, and she became the wife of Tutetawha No. 2. Their son was Te Umu, who had Te Auroa, who had Toki, who was taken to wife by Mokonui-a-rangi, and they had Te Kuru-o-te-Marama. ["Polynesian Journal," Vol. I, page 222, mentions Arama Karaka, a son of Te Kuru's, who was reckoned to be eighty-five years old in 1892.]

When Tamamutu and Te Rangi-patoto returned to the place where they had left their canoes, they found that Werewere had set them adrift in the Waikato, and that they had all been broken up in the Huka fall. The war-party was very much enraged at this, especially the chiefs.

They went on and came to Roto-Ngaio, where Werewere was living in his *pa* Papohatu. The *pa* was besieged by Tamamutu, but not taken. Tamamutu went on, but gave a hint that he would come back.

Te Roro-o-te-rangi was buried at Motu-hinahina, Roto-Ngaio, on the western side of the lake.

Tamamutu went on to his own *pa* at Motu-tere, but as soon as he had gone, Werewere fled to Heretaunga and dwelt at Motu-o-ruru in Manga-one. This place is near Ruku-moana on the boundary of Te Pohue block and on the Napier-Taupo road.

When Tamamutu returned to again besiege Pa-pohatu it was standing empty.

When Werewere had been living for some time at Motu-o-ruru he had a desire to go and kill men. So he went to Heretaunga to raise a war-party. [Heretaunga seems to be a name used rather indefinitely by the Taupo Maoris for a considerable portion of Hawkes Bay, especially for that portion which extends inland from Napier towards Taupo for about twenty miles.]

Te Turuki was the leader of the war-party. They travelled on until they came to Runanga. [An old Maori *pa* on the edge of the Taupo plains, about eighty-five miles from Napier.] At Runanga the party divided into two. One party went towards the northern end of Taupo. Te Teko, a son of Werewere, was the leader of this party.

The other party, with Te Turuki and Werewere as leaders, went towards the south, where they took Te Koropupu, a *pa* between Motu-o-pa and Tauranga.

Teko and his party assaulted Whare-waka. The name of this fight was Manuka-ka-ruia.

They then crossed over to the other side to the Karaka and fought there. The name of this battle was Kari-tuwhenua. [Whare-waka is the eastern side of Tapuae-haruru Bay and Te Karaka the western side of Lake Taupo.] At Te Karaka two wives of Tutetawha were taken prisoners, their names were Raukato and Urututu. Teko and his party then returned to Whare-waka. As soon as Tutetawha knew that his wives had been taken he paddled across in his canoe to get them. He landed outside of Whare-waka and left his canoe afloat near where the *taua* was sitting ashore. Tutetawha asked for Teko. The *taua* replied that he was close by. Tutetawha said, "Let him be called to come and stand on the shore." As soon as he arrived Tutetawha asked him about the welfare of the women. Teko replied that they were both well. Tutetawha then said, "Are you not willing to return them to me?" Teko was willing to return Raukato, but he was not able to return Urututu for she had been given to another man. So Teko surrendered Raukato to Tutetawha, and in acknowledgment thereof Tutetawha left his dog-skin cloak on a rock outside the point of Whare-waka.

The *taua* of Werewere and Te Turuki returned having failed to catch Tamamutu, who at that time was living on Motu-taiko. [Motu-taiko is the precipitous island, about twelve miles from the township of Taupo and four miles from the Eastern shore.] If this *taua* had been seen by Tamamutu it would not have passed on untouched. They took Te Koropupu, but the people in it were not of rank among Tuharetoa. No chief was taken or killed.

The *taua* with Werewere, Te Turuki and Teko returned to Mohaka, to the crossing at Te Ngaru. This ford is below the bridge at Pongahuru. [Just above the present Mohaka bridge on the Taupo-Napier road.]

The *taua* stopped there for a night and Urututu's master told her to collect some stones, which she did. She was then told to get some firewood, and this also was done. She was then told to go and fetch some *mauku* (a species of fern), and by this she knew that presently she would be killed for food.

The next command was "kindle the oven," and presently the oven was blazing. The man then arose for the purpose of killing Urututu. When she saw him she fled to the river and was lost. The people searched diligently but she was never found. [From this arose the story that] she became the chief *taniwha* of those who live in Taupomoana, of Horomatangi, of Te Ihi and Ara-tukutuku.

Some time after this Werewere died at his own *pa* at Motu-o-ruru. Here endeth this story.

(*To be continued.*)

MUMMIFICATION AMONG THE MAORIS.

BY H. D. SKINNER, B.A., D.C.M.

IN a review of Professor G. Elliot Smith's book "On the Significance of the Geographical Distribution of the Practice of Mummification," published in the "Journal of the Polynesian Society" for September, 1916, the present writer quoted the following extract from the work of Prof. J. McMillan Brown: "After the extraction of the softer parts, oil or salt was rubbed into the flesh and the body was dried in the sun or over a fire; then the mummy was wrapped in cloth and hidden away. In some parts of New Zealand, the skeletons of mummified bodies are in the crouching or sitting posture." Referring to this extract I said, "The point raised in this passage—the existence of the practice of mummification among the Maoris—is so important that I challenge the learned author to place his facts on the table." An inference that may legitimately be drawn from the concluding sentence is that mummified bodies in New Zealand are at any rate not rare. This was met in the review by a denial of the existence of any mummified bodies in any museum. Finally, I asked for proofs that any system of mummification, apart from the preservation of heads, had ever been practised in New Zealand. It will be noted that I did not deny the existence of mummification. All I asked was that students should be told the authority on which Professor McMillan Brown's statement rested. The Professor is not a field worker among the Maoris. Hence the importance of some knowledge of his authority for the statement.

In the "Journal" for December, 1916, the challenge is taken up by Mr. Edward Tregear, and also by Hare Hongi. In the literature relating to the Maori there are few as widely read as Mr. Tregear. What evidence can he adduce from the great workers in the past? His first authority is a photograph of a body which he infers is that of a mummified Maori. He states that this photograph is dated March, 1893, and bears the name of R. B. Graham. Mr. Tregear asked me to find out the identity of R. B. Graham and so establish the fact that this body is really that of a Maori. Circumstances forbid me doing as Mr. Tregear suggests; but, in any case, I submit that if Mr. Tregear wishes the photo to be accepted as evidence, the onus of finding out the identity of the photographer and of proving the body is that of a

Maori rests with him.* Assuming, however, that the body is really what he suggests—namely that of a Maori from the Kawhia district—Mr. Tregear must then prove that the body is mummified and not merely desicated. That there is a difference between these two processes has apparently been quite overlooked. If desication is synonymous with mummification, the head and neck and legs of an individual Moa preserved in the Natural History Museum at South Kensington are parts of a mummy. So also the body of a European child in Central Otago, which the late Sir James Hector recorded.

Mr. Tregear mentions the two bone-chests originally in the collection of the late Augustus Hamilton, and now in the Dominion Museum. On the authority of Hamilton these are described as mummy chests. If Mr. Tregear cares to inspect them he will see that they would scarcely accommodate the body of a healthy baby. If he cares to inspect the other chests, of which there are a dozen or so in the Dominion Museum, he will see that not one of them is large enough to contain any body except that of a very small child.

The only admissible evidence, therefore, that Mr. Tregear advances is the passage from the late John White, and this evidence is in itself of too slender a nature to warrant any wide inferences. As Mr. Tregear points out, my denial of the existence of any Maori mummy in any museum is too sweeping. I withdraw it. I may say, however, that I have personally examined some fifty museums, including those most likely to contain such remains, but have found none.† I have also enquired from those most likely to know, but can hear of none.

The evidence brought forward by Hare Hongi is new and quite conclusive. He is a field worker among the Maoris, and he has stated specific instances of mummification, and has quoted his authorities. It is much to be hoped that he will give students further information, especially regarding the process of embalming.

MUMMIFICATION IN NEW ZEALAND.

BY G. ELLIOT SMITH, F.R.S.

I AM especially grateful to my friend, Mr. H. D. Skinner, for having elicited the very important and interesting statement by Hare Hongi, published in the "Polynesian Journal," Vol. XXV., No. 4, page 169. My reason for writing now is to urge him (and any other

* See the Rev. H. J. Fletcher's note at end hereof.—EDITOR.

† It is not very likely such mummies would be found in museums. They were very sacred in the eyes of the Maori and would be hidden away in deep chasms as a rule.—EDITOR.

readers of the "Polynesian Journal" who may have access to information concerning the technique of mummification) to obtain and place on record every detail of the process and the associated practices, however trivial and unimportant they may seem. It is particularly important to discover whether or not any incisions were made for the purpose of preserving the body; and if so, the precise situations where they were made. In the islands of the Torres Straits the body was opened through the right or left flank, or in other cases through the perineum, and similar variations of practice are found in most places where the Egyptian technique has made its influence felt.

The measures taken for the preservation of the tissues of the corpse are also matters of importance. The commonest procedures elsewhere are desiccation, either by exposure to the sun or by fire, the use of salt, various kinds of oils, resins, powdered wood and other materials. Further information is also wanted as to the process of packing the body.

Although in his book, "Maori and Polynesian," Professor McMillan Brown did not give any evidence in support of the statement to which Mr. Skinner so strenuously objects, or any indication of the source of his information, I accepted his account because I had presumptive evidence suggesting the very probability of the occurrence of mummification in New Zealand. Moreover, Professor McMillan Brown's argument was not helped in any way by the assumption that embalming was practised; so that he had no reason for inventing the story.

My reasons for assuming that mummification would be found in New Zealand were briefly as follows:—The custom of preserving the head of friends or foes was derived from the Egyptian practice of mummification, and was spread abroad along with the latter. Even in Egypt itself special importance was attached to the head, and in many places in its neighbourhood; in Africa, Europe and Asia the head only was preserved. This was especially the case in Ancient Gaul (and probably in Britain also), where the analogy to the Maori customs associated with *mokomokai* is remarkably close.¹

In the easterly diffusion of these customs the significance of the special preservation of the head became enormously enhanced in South-Eastern Asia and Indonesia, which was in part due to the more obtrusive rôle of head-hunting. Thus when the practice of mummification spread into Oceania (which may have happened as early as the seventh century B.C.), both preservation of the complete body and mummification of the head only were transmitted, although for a variety of reasons, both cultural and practical, the latter practice was much commoner than the former. In the islands of the Torres Straits, and in Malekula and elsewhere both methods have continued to the present day.

1. See A. Reinach, "Les Têtes Coupées," *Revue Celtique*, 1913.

Now it was the custom in Tahiti to preserve "the bodies of chiefs, and persons of rank and affluence, and those of the middle class." The details of the methods adopted have been given by Ellis,² from whose writing the above phrase is quoted. In view of the very close and intimate connection between New Zealand and Tahiti in the earlier periods of the former's history,³ it seemed to me to be altogether inconceivable that New Zealand could have wholly escaped the influence of Tahiti in the matter of mummification. In New Zealand there must have been many immigrants from the latter islands, whose most cherished beliefs would have impelled to mummify the whole body; and conviction of this kind, as the study of human behaviour throughout the world so clearly shows, are not readily given up.

In consideration of these facts I was persuaded that such customs could not have failed to have got to New Zealand and, therefore I quoted Professor McMillan Brown's statement, even though he did not give the source of his information. But I am none the less grateful to Messrs. Edward Tregear and Hare Hongi for the more definite evidence in substantiation of my argument.

In Mr. Skinner's review of my article (which was published in the proceedings of the Manchester Literary and Philosophical Society's Proceedings, and afterwards in book form under the title "*The Migrations of Early Culture*") a further objection is raised to my claim that the use of the canoe in the burial ritual was ultimately derived, like the practice of mummification, from ancient Egypt. Mr. Skinner claims that in New Zealand it arose "in a wholly different way from wholly different circumstances." But the adoption of this view will place Mr. Skinner and those who share his views in a very awkward dilemma. For many centuries before the custom of mummification began to spread east boats had played a very prominent part in the funerary ritual in Egypt. When it is recalled that these Egyptian practices were carried to the east by sailors, it is inconceivable that the importance of the boat-element in the burial ceremonies was not still further enhanced.

Thus the acceptance of Mr. Skinner's view would imply that the people who introduced into New Zealand the practice of mummification discarded the associated canoe-element in the ceremonies for disposal of the dead (and at once set to work to delete from their minds all recollections of such customs) and then re-invented the very things they had just been to so much pains to get rid of. I must confess that such a working hypothesis is utterly incredible.

But this is not the only difficulty. Mr. Skinner's hypothesis, presumably, is put forward as an expression of the modern ethnological

2. "Polynesian Researches," Second Edition, 1832, Vol. I., p. 399, *et seq.*

3. Percy Smith's "*Hawaiki*," Third Edition, 1910, Chapter VII.

dogma that "the similarity of the working of the human mind explains the independent development of identical customs." But if the essentially identical canoe-element in the funerary ritual was developed "in a wholly different way from wholly different circumstances" in New Zealand and Egypt respectively, what becomes of the precious theory of "psychic unity" to which so many ethnologists now bow the knee?

The brilliant work which Mr. Skinner has done within the last two years, both as an ethnologist and as a soldier, has earned him the highest esteem of all who have been brought into touch with him. I for one do not think the less of him for fighting to the last ditch in support of the ethnological doctrines in which he has been trained; but when he honestly and bluntly states the grounds of his opposition to the view of cultural diffusion, I believe that by so doing he will be brought to see how untenable and false those doctrines are.

MAORI MUMMIES.

IN Vol. XXV., page 167 of the "Polynesian Journal" there is an article on Maori Mummies, by Mr. Edward Tregear. The article is illustrated by a Photograph of "A Maori Mummy." The true and authentic history of the "Mummy" is as follows:—

When Europeans began to settle in what is now the township of Taupo, there was a Maori settlement on the western side of the source of the Waikato. The Maoris were in the habit of burying their dead in shallow graves in the dry pumice soil quite close to the *kainga*. About 1875 a lad named Tukairangi, son of Henare Pohipi, died and was buried there. The boy was about six years old when he died. A few years later the site of the *kainga* was purchased by Mr. T. B. Noble of Taupo, but before transferring the site the Maoris dug up the bodies of their dead and buried them elsewhere. The body of the boy was one of the number. The dry soil had absorbed the moisture of the body to such an extent that it had dried up instead of decomposing. The photograph was taken by Mr. R. B. Graham of Wairakei. The body was again buried at Puke-tarata, about twelve miles north of the township of Taupo.

The only preservation of the dead the Taupo Maoris ever tried was the drying of "heads."

H. J. FLETCHER.

TRADITIONS AND LEGENDS.

COLLECTED FROM THE NATIVES OF MURIHIKU.
(SOUTHLAND, NEW ZEALAND.)

BY H. BEATTIE.

PART VI.

Continued from page 98 of Volume XXV.

SINCE writing the traditions already published, the collector embraced the opportunity afforded by the New Year and Easter holidays to re-visit several of his aged informants, and also to see some whom it had not been his good fortune to meet before, notably Messrs. Henare Te Maire, Tare Te Maiharoa and the Hon. Tame Parata. The result was a most gratifying addition to the number of hitherto unrecorded place-names in Southern New Zealand, bringing the tally from 530 up to 800 names to be recorded, besides a great quantity of oral traditions, some of which now follows, as well as corrections and extensions of what has already appeared.

THE ARAI-TE-URU CANOE.

My informant made a correction or two to what I wrote on this canoe and added further information. The sandbank at the mouth of the Waitaki river known as O-te-heni is not called after one of the crew of Arai-te-uru, but after a woman of comparatively modern times. A rock there, however, is called "Moko-tere-a-tarehu," after one of the passengers on the Arai-te-uru, who was washed off and drowned there. One of the old men said this Moko was a son of the chief Hekurn, but another said Moko was a sister of Mauka-atua and Rau-taniwha, who were also on board. One said, "The real captain was Pohu. He never left the canoe, and can be seen in stone sitting in the canoe to this day. This Arai-te-uru was the first canoe from Hawaiki to New Zealand. There were no people here then. The name of the South Island was then "Te-Waka-a-Maui." The Arai-te-uru brought Te Rapuwai people here. Tapuae-nuku was on board, and the high mountain in the Kaikoura range is named after him.* Puketapu was caught by the daylight and turned into a hill.

* The name of this mountain is Tapuae-o-Uenuku (the footsteps of Uenuku).
—EDITOR.

She was carrying a bundle of wood by two straps, one of flax and one of *toetoe*, and you can see the marks of those two straps down her back yet as denoted by two gullies—one growing nothing but flax, and the other nothing but *toetoe*.” Another said, “Hipo was the skipper of Arai-te-uru, and he can be seen as a rock in the stern of the petrified canoe. Others on board were Tarahaua and Hua-te-kirikiri (now the names of mountains at Rakitata river), Ruataniwha (a mountain at Ohou), Maukatere (a mountain at Rakaia river). Kakiroa, a man on board, is now the name of a mountain near Aoraki (Mt. Cook). There is also a mountain at Wanaka called Kakiroa, but it is named after a woman. Kaitakata, one of the men on board, was a painter* and settled near Lake Kaitangata and left a lot of *maukoroa* (paint) in the hills near there. Aonui was a cook and was turned into a rock in the sea and there is a kelp bag on each side of him. Aroaro-kaihe was a woman on board, but Aoraki and Kiri-kiri-katata were men. A strange thing about all those people on that canoe is that there is no trace of their having left any descendants as no *whaka-papa* (or genealogical table) is in existence from them. Roko-i-tua, who caused the Arai-te-uri to sail here, came on a rainbow himself, and there are two or three genealogies from him.”

The story of Roko-i-tua can be seen in extended form in the “Transactions of the New Zealand Institute,” Vol. XII., page 160. My informants say that the name of the people Roko-i-tua brought the *kumara* to in the South Island was Kahui-roko, and one said these people originated from those who came with Rakai-hautu. The statement that the Rapuwai people came in the Arai-te-uru lacks support. Another of the old men said:—“Te Rapuwai was a tribe that came from the North Island in the canoe Tairea under Tukete, and landed where Nelson is now, and from there spread over the South Island.” The fact that there are no genealogies from the crew of the Arai-te-uru to the present is passing strange seeing their names are so well-known.

THE TAKITIMU CANOE.

In regard to the information that has been given about this canoe, the three old men already mentioned in this “Journal,” Vol. XXV., page 94, gave further particulars. The hill at Mandeville called Katata-o-Kurahaoa was named after the bailer that fell overboard when the first water struck the doomed canoe. [I have since looked up the description of the Takitimu canoe published in the “Journal of the Polynesian Society,” Vol. XXIII., pp. 198-218, but could see no names for the bailers.] The name of the Waimea Plains is Ka-ra-o-Takitimu (the sails of Takitimu) because it is compared to

* Was he a member of an early Art Society?—EDITOR.

the appearance of the sails when lying flat down. The island off Ruapuke, known as Kauati-a-Tamatea, is called by the Pakehas Green Island.

In the song as published ("Journal Polynesian Society," Vol. XXIV., page 109) it is questioned if *karu* should not be *karo*. *Karu* is the southern rendering of *ngaru* (wave), and that line would read in northern form as "*Na nga ngaru*."

The song was roughly translated to me as follows :—

"With regard to the broaching of Takitimu,
She came from the North Island.
She arrived at the mouth of the Waimea stream
And dropped the bailer.
By the waves known as
O-te-wao, Oroko and Okaka
She was utterly destroyed. Alas!"

These three waves are now represented by ridges. Okaka is "The Hump" at Waiau river, Oroko (or Orokoroko) is the southern portion of the Hokanui Hills, while O-te-wao is "a ridge up Oreti river way." Another old man considered that Takitimu was unlucky because she was first damaged at Hawkes Bay, in the North Island, and repaired, and then was finally wrecked at the Waiau river. Another said: "Takitimu, the 'root of the stump,' was so called because Tamatea pulled up the stump of the tree from which the canoe was made. This canoe landed 'immigrants' at Turanga-nui and Tami hau and other places in the North Island, and also in Southland. I do not know if this canoe went round to the West Coast Sounds, but there is a place there called after the captain, 'Takaka-o-te-kerehu-a-Tamatea.' This canoe was wrecked in Foveaux Straits, and is now a range of mountains down there."

The statement made in the "Polynesian Journal," Vol. XXIII., page 206, that the Takitimu returned to Rarotonga finds no backers in the South, and, indeed, in "The Lore of the Whare-wānanga" itself there is no direct statement to this effect.* Instead, it says that after Takitimu was wrecked, Tamatea stayed in the South for a while, and then when he left he did so in a new canoe called Te Karaerae. Of course that does not say that the Takitimu was irreparably damaged, but the presumption is that she was. Another canoe may have been built and called Takitimu, and returned to the South Sea Islands—this is a suggestion in view of the persistent belief down here that the original Takitimu rested finally at Murihiku.

* No! But it was so stated by the Scribe, and is supported by statements of the Rarotongan people.—EDITOR.

With respect to Te Ana-whakairo, the cave carved by the crew of Takitimu, there are plenty of limestone caves up the Waiau valley, and I would suggest it was one of these they carved, and not the "rock-painting" ones at the Waitaki as suggested.* Limestone would make comparatively easy carving.

TRIBAL ORIGINS.

The origin of the Rapuwai tribe has long been a subject of speculation and surmise, but one of my informants recalled fragments of what he remembered hearing from the old men who died fifty years ago. This was to the effect that the people who were afterwards called Rapuwai in the South Island were living about Patea, in Southern Taranaki, when Turi (the captain of the Aotea canoe) and his crew settled amongst them.† This people were not called Rapuwai in the North Island; it was only after they came across to this island that such name was bestowed on them. In the North Island they were known as Patea. After the people of Turi settled amongst them a dispute arose, and some of the disputants took seven *kos* (or Maori spades) and stuck them in a point of land jutting out from the coast. This caused that point to become detached from the coast and it floated out to sea carrying six of the *kos* with it, and leaving the other *ko* behind in the main land. The block of land had people on it, and it drifted over to the South Island to Taumatini near Motueka, in Tasman Bay, where the people landed. The six *kos* turned into a clump of bush which can still be seen at Taumatini.‡ The leader of these unique voyagers was Raumano, and his followers were at first known as Raumano after him. One of their first settlements was near Te Hoiere (Pelorus Sound) at a place called Raumano (or now often known as Te-Mano-o-te-Rapuwai). They were a prolific people and soon spread inland. They liked nothing better than to settle round lakes as they were fond of eeling, canoeing and swimming, so that the lakes down Westland way soon harboured a strong colony of them. (My notes gravely and briefly summarises their predilections as "regular water rats.") They swam not like Maoris nor Europeans, but with their elbows close to their sides and with flapping arms, and it was their short beating strokes which caused the other people then in the South Island to call them "Te Rapu-wai." (My informant showed me in pantomime the overland swimming stroke, the breast stroke and the

* This is also the conclusion arrived at by the translator of "The Voyage of Takitimu." There are, or were, paintings in a cave on the road descending to the Waiau valley, not far from Clifden.—EDITOR.

† About the year 1350.—EDITOR.

‡ The North Island—Patea—version of this story is to be found in 'Journal Polynesian Society,' Vol. X., p. 196, and in our 'Memoirs,' Vol. I., p. 137.—EDITOR.

crawl, and then illustrated as well as he could the Rapu-wai method). This name Te Rapu-wai was not given after any man nor ancestor, nor did they call themselves by it until long after; it was a nickname given to them by their neighbours because of their peculiar method of progression in the water. When in after years the Rapu-wai and Kati-Mamoe intermarried the name "Patea" reverted to and was used to describe the amalgamated *hapus*. In the same way when the Waitaha and Kati-Mamoe intermarried the resultant *hapus* took the name "Te Kahea," after an ancient name of some of their ancestors.

Amongst the other tribes in the South Island, when the Rapu-wai were spreading abroad, my informant remembered the name Kati-Tumata-kokiri,* and it was probably they who nicknamed the Rapu-wai. Other tribes then in the north of the South Island were Kati-Wairaki, Kai-Tara and Rakitane, but they never spread like Te Rapu-wai.

ORIGIN OF KATI-MAMOE.

In his interesting introduction to these articles Mr. S. Percy Smith deals with the origin of the Rapu-wai, Waitaha, Kati-Mamoe and Kai-Tahu tribes. I do not know much about this subject but what little I have gathered about the Kati-Mamoe may not be amiss here. Canon Stack in "South Island Maoris," p. 28, says that this tribe traces their origin to Awatopa, who was a brother of Rauru, and son of Ruarangi† and Manu-tai-hapu, and he gives a short account of the occurrences that drove the predecessors of Kati-Mamoe south. With regard to the derivation of the tribal name the following, taken from an old note-book, may be of interest. A question had apparently been asked Tare Wetere-te-Kahu, on June 27th, 1885, about the origin of Kati-Mamoe, and the answer given was, "*Rakiroa, Te Whatu-teki, Whatu-mamoe, ko Kati-Mamoe tena.*" Further along in the same note-book is a *whakapapa* running: *Na Rakiro, ko Te Whatu-teki, ko Whatu-mamoe, ko Auai-taheke, ko Matairaki, ko Houmea, etc.* In very few cases is the name of this chief given as Whatu-Mamoe—it is usually Hotu-mamoe in the southern genealogies, and Mr. S. Percy Smith writes to me that "the change from '*whatu*' to '*hotu*' is interesting, illustrating the Moriori and Hawaiian change of '*whaka*' to '*hoko*' as a causitive." Asking the aged Southerners after early Kati-Mamoe history I gained the following particulars:—The tribe originated in the North Island and takes its name from Whatu-mamoe. One of my informants said, "There is a tribe in the North Island called after Hotu-mamoe, and Kati-Mamoe is a branch of it. The late Te

* Now extinct, but lived mostly around the west side of Tasman's Bay.—

EDITOR

† Rauru and his father Ruarangi flourished in Hawaiki, not New Zealand, by the best accounts.—EDITOR.

Whiti of Parihaka was connected with that tribe." In some of the southern genealogies Hotu-mamoe is given as fifth in descent from Roko-i-tua, whose name is associated with the Arai-te-uru canoe, but how Hotu-mamoe came to be identified with the Kati-Mamoe tribe is apparently not known. They formed part of a tribe prior to his birth, so what led to two divisions of the tribe being called after him would be interesting to Maori students. My informant said that the tribe was living in the southern Waikato district, and were defeated by a tribe whom he thought was called Kati-Tumaro-uri. They were then under the leadership of a great-grandson of Roko-i-tua, whose name unfortunately eluded him. The name of the battle was Te-ika-a-Whaturua (and strange to say the Kati-Mamoe fought another battle of the same name in the South Island generations later) and as a result of their defeat they migrated southward and eventually left the North Island for the South.

The Morioris of the Chatham Islands are part of the same people as the Kati-Mamoe said my informant. They crossed from the North to South Island, and some of them settled at Hakaroa (Akaroa = Whangaroa) amongst the people there [presumably Waitaha or Rapu-wai]. These latter people received them peaceably until they killed a woman named Hiné-rau. She was out spearing *kakas* and they killed and ate her, making fish-hooks of her bones. None of her relatives knew where she was, until one of them out fishing overheard the Morioris refer to her bones catching the fish well. The offended tribe prepared for war, and the Morioris fled in a canoe called Matakoke, under a chief whose name the narrator forgot. No one knew where they had gone until many years after, when it was known that they had reached the Chatham Islands, but exactly how it became known the narrator could not say.

In the "Memoirs of the Polynesian Society," Vol. III., page 76, is given a genealogy which may be termed a Kati-Mamoe one, but it is certainly not of "*tangata whenua*" times. In fact it is a fairly recent South Island *whakapapa*. For the story of Tu-te-kawa and Tu-korero see these present articles. Their son was Te Raki-tamau who married a descendant of Rakai-hautu named Puna-hikoia. The children of Tupai and Waipunahau according to southern genealogists are (1) Te Kete-wahi, (2) Tutu, (3) Te Uatahu, (4) Te Pori, (5) Tuwhara-uka, (6) Te Mihi, (7) Te Whakatikipoua, (8) Weka, (9) Te Arakau; and they lived only three or four generations ago, so it will be seen that it is erroneous to give their names as those of pre-Maori people, although it is a Kati-Mamoe genealogy.

A FIGHT IN WESTLAND.

The Maori, who gave me the description of how the Rapu-wai people were named, and how they amalgamated with branches of the widespread Kati-Mamoe tribe to form "Patea" people, continued: "Raureka was one of those Patea people, but you know the story about her and the greenstone. Some of the Kati-Mamoe and Waitaha had a fight with those Patea people round in Westland, and that fight is known as O-Tauaki. The invaders were led by Taka-i-waho, and the Patea by Te Huaki who was killed. The victorious Kati-Mamoe brought back over to this side of the island some prisoners." "Once two Patea men, named Pakiha and Taka-ahi, came over from the other side (of South Island) and lived at Te-Muka Bush, where they would capture wayfarers, if in ones or twos, and kill them, but if in parties they would keep in hiding. They pounced on two nephews of Raki-tamau and killed them, and took the wives of the nephews to live with them. One of these two women escaped and told the news at Kaiapohia and Raki-tamau (this was after Tu-te-kawa was killed), and a band went and caught them in the evening. They were lying bound against a breakwind, and on the other side of it was Raki-tamau snoring, but really wide awake and listening to their talk. He heard another chief come and secretly ask them directions to the West Coast and say he would take them for guides. They gave the directions, and then when all was told Raki-tamau came round and killed them for killing his nephews. Then when the party set out for Kaiapohia he lagged behind, pretending lameness, and his two sons (Weka and Marama) attended him. When the rest of the party got well ahead, Raki-tamau and his sons dodged off to the West. On the Divide one went one way and another went another way until they saw the lake spoken of, and they went down to it. Here they met only one man and woman, who showed them their eelpots and greenstone, and gave them much information. They killed the man and woman and returned to Canterbury, eating the flesh of those two people on the way, and with as much greenstone as they could bring. They entered the *pa* at Kaiapohia, Raki-tamau leading with a greenstone weapon in one hand and the shinbone of the man in the other, and they gave a *haka*, which brought the people out to see what was going on, and they got a great reception. That is all of that story."

TU-TE-KAWA AND TU-AHURIRI.

With regard to the Kai-Tahu leaving the North Island, one old man told the following narrative:—Tu-ahuriri and his two wives, Tuara-whatu and Tama-kai-taki, were living quietly by the sea, near where Wellington is now, when a chief named Hika-ororoa led a war-party against them. Tu-te-kawa, and a young relative of his called

Rahiri, accompanied this *taua*. Rahiri, who was a mere lad and full of boyish spirit, pressed on ahead of the party to the wrath of Hika-ororoa, who wanted to know who was this with the presumption to *panekeneke* (go forward) ahead of the rest. The lad ran back and told Tu-te-kawa, who became indignant at the insult to his kinsman, and in a fit of spite told the youth to go aside, and then run swiftly and warn Tu-ahuriri of his peril. They were quite near the place but night had fallen, and the lad raced up to the house and called out, "*E ara! E ara!* (Awake! Awake!), and Tu-ahuriri called out, "*Kowai tena?*" Rahiri replying, "*E ara! Kai muri tonu i a au ko Hika-ororoa.*" ("Awake! Hika-ororoa is just behind me.") Tu-ahuriri jumped up at once and ran to a near-by cave, calling on Rahiri to bring his *rakau* (or *taiaha*) and *taku maro* (my belt). He got safe away, but when the *taua* came to his home Tu-te-kawa killed the two women. Then the *taua* went down to their canoes. Tu-ahuriri called out and warned Rahiri to keep his canoe close to land, and let the others keep out. Then he said a *karakia* and brought on the tempest known as Te Hau-a-Rokomai. The canoes were blown out a great distance from land, and were out several days, and the crews were almost starving, until a man on board thought of a *karakia* that brought on a favourable wind that blew them straight back to shore, and by a curious chance they made land at the exact spot they had quitted some days before.

MOKI KILLED BY WITCHCRAFT.

We have seen how Tu-te-kawa in a fit of spleen saved Tu-ahuriri, but mark the sequel. Moki was the youngest son of Tu-ahuriri, and when his tribe fell on Tu-te-kawa's *pa* at Waikakahi, Moki remembered the decrepit old chief's warning to Tu-ahuriri, and was going to spare his life in return but Pakuku killed the old man against Moki's wishes. Pakuku was one of Moki's chiefs, but not related as far as the narrator knew (although Stack calls him the "avenger of blood"). He speared Tu-te-kawa over Moki's shoulder, and the body was cooked and placed in bowls (*ipu*) and carried over to Koukourarata (Port Levy). Tu-te-kawa's son, Raki-tamau, was married to Puna-hikoia, and she was carried prisoner to Port Levy. Raki-tamau was at Taumutu (south end of Lake Ellesmere) when this occurred, and he hurried over to Port Levy, where he entered the camp at night, spared Moki's life, talked to his wife, and left. When Moki learned that Raki-tamau could have killed him in his sleep, but had refrained, he let Puna-hikoia go and she rejoined her husband, and they returned to Taumutu. The *taua* embarked in canoes to go to Kaikoura but met head winds and were greatly delayed. Pakuku died on board, and as his body commenced to smell it was thrown overboard before they got to Kaikoura. He was killed by witchcraft (*makutu*) by two men, Tautini and Korotini, who did it to avenge Tu-te-kawa. At Kaikoura a great

feast was held, and Moki spoke slightly about two women who were distant relatives of his. They objected to being "scandalised," as my informant termed it, and besought Korotini's aid. "Korotini caught Moki's breath by *makutu*, and in three days Moki was dead. *Makutu* was quite common in the days before the White people came and broke its *māna*. The old woman who brought me up had that power, and I remember she bewitched another woman, who died in a week. Some day I may tell you some stories of *makutu*."

In the "Journal Polynesian Society," Vol. XXIV., pages 83-4, there is an account of the slaying of Tu-te-kawa which may refer to the episode I have recorded, although Rakai-hiku-roa and Tu-te-kawa should not be contemporaneous according to my reckoning.

WARFARE AT LAKE WAKATIPU.

Before Tu-wiri-roa, the Kati-Mamoe chief, went to reside at the mouth of the Taiari river, a few miles south of Dunedin, he lived at Wakatipu Lake, at a *pa* called Tititea, near Te Rotu (now called Kawarau Falls). Tu-wiri-roa was born at Tahuna (Queenstown) as also was his daughter Haki-te-kura, who grew to womanhood there. She was the first woman who swam across Lake Wakatipu, and two places commemorate her name. The Kawarau Peninsula is "Tu-nuku-o-Haki-te-kura," and Ben Lomond is "Ta-mata-o-Haki-te-kura." A chief named Putete left Tititea *pa* for a time and lived at Te-wai-a-te-ruati *pa* at Te Umukaha. Here he married a Kai-Tahu lady, whom he took with him to Tititea. Here she unfortunately died, and her former tribe heard the news in such a garbled form that they concluded the Kati-Mamoe had killed her, and they sent up a *taua* to avenge her death. The *taua*, under Te Mahika, went from "Te Muka" to Waihao, and then followed up the Waitaki river to O-Marama and crossed over the Tatara-kai-moko range to O-Mako (Iandis). They crossed the Mataau (Molyneux) at Kahuika (where the two branches join), and followed up the O-Rau (Cardrona) and over the Hau-ma-tiketike range to Haehae-nui (Arrow River) and so on to Te Kirikiri (Frankton Flat), and there before them was the Tititea *pa*. (My informant said the *pa* stood on the south side of the Kawarau river, near the falls, but that there was also a settlement at Te Kirikiri on the north side of the Frankton arm of the lake). Putete went out to meet them, calling out his name and asking who they were and their errand. The *taua* was 140 strong (counting in pairs, as the Maoris often did, this would be 280) and Putete advised them that they were not strong enough to attack, and to go back ere it was too late, and he would follow them later. That night they lit numerous fires and slipped away leaving the fires burning. Next morning the Kati-Mamoe followed hotfoot and nearly overtook them at the Hau-ma-tiketike range, but as a wind was blowing down towards the

pursuers the pursued set fire to the dry vegetation and the fire and smoke kept the foe back, and further on a providential fog allowed them to get clear away. The mountains behind Arrowtown are now often called Tititea because the men of that *pa* were almost burnt there.

Some time after this Putete, with the wife he had married since the first one died, came down to Te Muka. He was uncertain of his reception, and some way out of Te Muka stopped and bound his hair in a manner that signified he was prepared to die (if I understand my informant correctly). The name of that place is to this day "Kopare-a-Putete." Te Rehe was then chief of Wai-a-te-ruati and befriended Putete, who thereafter dwelt there. (My informant also said that long before this time there was a sanguinary fight at Frankton Flat (Te Kirikiri) between two sections of the Kati-Mamoe tribe, over a quarrel about some fishing rights. He had forgotten the names of the two chiefs and could not remember the story.)

DEATH OF HAKI-TE-KURA.

After the events recorded, Tu-wiri-roa shifted his people down to the north of the Taiari river, but some remained behind about Te Kararo (Queenstown Domain). It was at Taiari that the unfortunate Haki-te-kura met her death. Her lover, Koro-whiti, composed a song while he was waiting for her one night, and the first verse ran thus:—

Rua po a te tatari ai au	Two nights have I waited
Kaore i hoki mai	And thou returnest not,
Kai whea koe i te maru awatea	Where art thou in the soft daylight?
E tata te hoki mai.	O! that thou mayest soon return.

My informant could not remember the rest of it. The creek where it was composed was thereafter called Ruapo, and is perhaps Lee's Creek. Morehu and Paitu told him that Koroki-whiti killed the girl. She swam to the canoe and he cut off her head and took it with him, letting the body drift. Tu-wiri-roa chased him round Stewart Island to Putatara, where Koroki-whiti, Tukiauan, and Tukete, who was a very fat man, were all killed with their followers as narrated elsewhere in these writings.

A FIGHT AT WAITAKI.

The Kati-Mamoe and Kai-Tahu were fighting up the Waitaki River, the former under Te Raki-tauneke, the latter under Huruhuru. The Kati-Mamoe had a *pa* at Taki-harakeke on the north bank of the river. Raki-tauneke "went out one night after women," as the narrator expressed it, and was caught and killed to the satisfaction of his enemies. That night his familiar spirit Matamata came and brought him to life again. Next morning the Kai-Tahu attacked the

pa with great confidence, but the appearance of Raki-tauneke, whom they took for an apparition, so unnerved them that they were easily vanquished. Huruhuru jumped into the river and swam to a rock and sat on it. Here he saw a spear coming, and dived just in time, and gaining the south bank, made off. Eventually after re-crossing the river and eluding his enemies he reached Te Muka. The Maoris still call the rock in the Waitaki, near Te Waro-kuri ("Wharekuri" of the Pakeha), by the name Te Tapapataka-o-Huruhuru, to commemorate his narrow escape. Raki-tauneke afterwards had a *pa* on O-Te-popo Hill at Wai-anakarua, and later still he lived on a hill near the Taieri River. He had two guardian spirits, and would go to sleep with these spirits, in the shape of lizards, hanging from his nostrils! One was Matamata, and there was a spring in the *whare* with water bubbling up in it, and this spring was used by Matamata to ascend and descend to and from the Taieri River. The name of the spring was Te-tiroko-o-Matamata. The other guardian spirit was Tu-nui-a-te-ika, who went to the North Island subsequently, and it is there yet. It is oftenest seen in the form of a "flying star."

FIGHTING AT LAKE OHOU.

A Maori said to me: "Some time before Kawe-riri was killed, fighting took place at Lake Ohou, and it was because some of his people were killed there that he went to war. The Kati-Mamoe, under Te Raki-tauhoku, beat the Kai-Tahu and killed Te Kaimutu and another Kai-Tahu chief whose name I forget. The Kati-Mamoe continued to live in a *pa* up at Ohou so the Kai-Tahu sent up a big party to get revenge. On the way up they made spears, but a lad named Kaunia was not allowed to have an axe to cut one, so he went and pulled a long *manuka* stick out by the roots and 'bashed' it, and then went to the river and split a stone, and with the sharp edge rubbed the stick to a point. He put the point in a fire and it 'whistled' [the narrator imitated the sound], so as this was a good omen the lad followed after the war-party, but did not catch up to them. The *pa* was taken, and Te Raki-tauhoku slipped out unnoticed and fled. The lad met him, and just as he leapt into the river Kaunia ran the long stick through him and killed him. The youth went on to the *pa* and found the attackers turning over the killed to see if Te Raki was there, but they couldn't find him, so Kaunia said, 'Perhaps he is the man that I killed by the river,' so they went to look and found it was the chief. Kaunia got great praise, and when the *tau*a returned to the East Coast he was given Kaweriri's grand-daughter, Te Hau-maia, as a wife, and some of his descendants are still living."

"After Te Raki-tauhoku was killed, two Kai-Tahu chiefs, Parakiore and Mu, left the coast and went up to Ohou to see if any more fighting was on. They left Parekura and went up past

O-Marama to Ahuriri, and Parakiore made a 'beeline' for the 'war,' but Mu went up to Paritea (Benmore) and found no one there, so he made straight for Ohou, and, although he had gone ten miles further, he got there just on the heels of Parakiore. Parakiore got there just as a fight was going to start and dashed in and killed a man and shouted, "*Naku te ika i te ati.*" (These words imply that he had killed the *mataika*, or first man slain in the fight.) When Mu rushed up and killed another and shouted, "*Naku te ika i te whakawaka*" (this was an announcement that he had killed the second man), and the enemy were defeated and killed."

(To be continued.)



NOTES AND QUERIES.

[271] **Hawaiian Legends of Volcanoes (Mythology).** By W. D. Westervelt.

We have received from the author a copy of the above work, which forms part of a series relating to the Hawaiian Islands, written (and to be written) by the author. The book under notice deals with the long series of legends that has accumulated round Pele, the fire-goddess of Kilauea volcano in the island of Hawaii, one of the wonder spots of the world. As is so common with the Polynesian race the legends have personified one of the forces of nature in the person of Pele—sometimes a beautiful woman, at others a hideous hag, but always with the supreme power at her command of launching her lava streams and other volcanic forces against those who offend her. This goddess is known to Tahitians and Paumotuans as Pere, whilst with the Maoris of New Zealand she is recognisable under the name of Para-whenua-mea (Pele's full name is Pele-honua-mea), which has come to mean disaster, both of a mental and physical nature.

Mr. Westervelt has given us a very interesting account of Pele in this concise form (205 pages). Many of the originals in the Hawaiian dialects are to be found in the late Dr. Emerson's "Unwritten Literature of Hawaii" (Smithsonian Institution, Bureau of Ethnology, Bulletin No. 38). These legends are practically local, and have few connections with those of other parts of Polynesia; but they illustrate the mentality common to the whole of the race. May we suggest to the author that Kuai-he-lani (p. 14) should be Kua-i-Helani, or, as we should express it in Southern Polynesia, Tua-i-Herangi, that latter name being one of those for a locality in the original Fatherland of the race, and the expression would mean, 'Beyond at Herangi.' Again, on page 67—we think Va-ihī should be Vaihi (or in Maori Waihi), the southern name for the Hawaiian islands. We are glad to notice that the author frequently separates the definite article from the noun (as all other parts of Polynesia do), though those who reduced Hawaiian to writing failed to do so, and thus led to much difficulty in comparing that dialect with others.—EDITH.

[272] **Infant Demons.**

It is well known to most readers of the "Polynesian Journal" that amongst the malignant evil-spirits of the Maori was the Kahukahu, the demon fetus of a premature birth. Dr. Shortland (*Maori Religion and Mythology*, p. 31) says they were selected to feed on the body of a relative under *tapu* "because, not having lived long enough on earth to form attachments to their living relatives, they were less likely to show them mercy."

It may be interesting to show how far away both in time and distance kindred beliefs may dwell. Pierre Loti (*Egypt*, p. 49) tells how he visited the Cairo Museum, guided by the Comptroller of the Museum, the greatest authority living on the subject of Egyptian antiquities. "On a table in the middle of one of these rooms, a thing to make you shudder gleams in a glass box, a fragile thing that failed of life some two thousand years ago. It is the mummy of a human embryo, and some one, to appease the malice of this born-dead thing, had covered its face

with a coating of gold—for, according to the belief of the Egyptians, these little abortions became the evil genii of their families if proper honour was not paid to them. At the end of its negligible body, the gilded head, with its great festus eyes, is unforgettable for its suffering ugliness, for its frustrated and ferocious expression.”—EDWARD TEEGEAR.

[273] “Period of Iro-nui (Whiro-nui), etc.” “Polynesian Journal,” Vol. XXVI., p. 15, *et seq.*

It should be clearly pointed out to the student, that among these references to the period of the human Iro; history or tradition, legend and mythology have become hopelessly mixed by the Native narrator. This is more especially the case with Part III. which treats of—not the human Whiro, but—Whiro, the lord of Darkness, as the antagonist of Tane, the lord of Light. (See “Polynesian Journal,” Vol. XX., p. 64; Vol. XXI., p. 29; and elsewhere.) Whiro, lord of Darkness, pursues Tane, lord of Light, through the ten heavens; (really houses of the Sun.) At the tenth heaven (the end of the mythological year, and mid-winter), in the long dreary nights and short gloomy days of the period, the elders conceived that Whiro was overcoming Tane (who, however, subsequently emerges triumphant). All of which is related in Part III of the treatise before us, and, quite wrongly, attributable to the human Iro by the Native narrator. The whole treatise calls for revision, so that tradition and legend may be sifted from the purely mythological.—HARE HONGI.

[We entirely agree with Mr. Hare Hongi's last sentence. But let us wait awhile. There is yet to follow the other Rarotongan account of Iro (Whiro) by another Rarotongan priest of the old days. When these are published we shall claim Mr. Hongi's assistance in the endeavour to fix definitely the date of Whiro, which is an important one in Polynesian history. Mr. Hare Hongi is doubtless right as to that part of the story describing the interview with Tane—it belongs to the history of the original Whiro. See our “Memoirs,” Vol. III., page 149.—EDITOR.]



PROCEEDINGS. POLYNESIAN SOCIETY.

A MEETING of the Council was held at the Library on the 21st April, when the following were present: The President in the Chair, and Messrs. Newman, Roy, W. W. Smith, and G. H. Bullard.

Correspondence was read and dealt with, and the following new members elected:—

Dr. P. Marshall, M.A., D.Sc., F.G.S. Collegiate College, Whanganui.
Wm. Tarr, c/o Govt. Printing Office, Nuku-alofa, Tonga Islands.
T. J. Ledingham, "Montecule," St. Kilda, Melbourne.

The following papers were received:—

Polynesian Linguistics (continuation). By S. H. Ray.
Maori Mummies. By Rev. H. J. Fletcher.
The Pungatai. By W. H. Skinner.
Infant Demons. By Ed. Tregear.

Mr. Percy White was elected a member of Council in place of Mr. Drew absent on service.

A MEETING of the Council was held on the 27th June at the Library, when there were present: The President, and Messrs. Newman and W. W. Smith.

The following new members were elected —

The Hocken Library, Dunedin.
The Dominion Museum, Wellington.
Clement Stephen List, Rata Street, Inglewood.

Papers received were as follows:—

Photo. Old Maori Coffins, Whanganui. By T. W. Downes.
Notes on Mummies. By H. D. Skinner.
On Mummification. By Prof. G. Elliot Smith.
Maori and Polynesian Material in British Museum. By H. D. Skinner.
Note on the Period of Iro-ma-oata. By Hare Hongi.
Note on the Manaia. By S. Percy Smith.

THE NGATI-TUHARETOA OCCUPATION OF TAUPO-NUI-A-TIA.

BY THE REV. HOETA TE HATA OF WAITAHANUI.
TRANSLATED BY THE REV. H. J. FLETCHER, TAUPO.

(Continued from page 69, Vol. XXVI.)

NGA-PARE-TAUA.

THIS woman was a young sister of Tamamutu's. She was born after Te Hiko-o-te-rangi and Hikato. She was taken to wife by a man of Ngati-Kahungunu, who belonged to the sub-tribes Ngati-Tu and Ngati-Kurumokihi at Tangoio. [A place on the coast twelve miles north of Napier.] On a certain occasion there came against them the tribe of Te Kahu-o-te-rangi, that is to say the men of Waikare river from the mouth of the Mohaka. Nga-pare-taua was killed along with her man and his people. It was not long before the story of the death of Nga-pare-taua, by the people of Te-Kahu-o-te-rangi, was brought to Te Hiko. Great was the grief of Te Hiko for his young sister. His tears fell like rain day and night. When Tamamutu saw the grief of his wife and Te Hiko he urged him to go and avenge the death of his sister. He also said, "What are you thinking about that your grief is so heavy? Do not hide it from me." Te Hiko replied, "The thoughts you are asking about are these. Let us go to Heretaunga to see if there is anything left of my sister, there may be some survivors left." "It is well," said Tamamutu, "And you must go as our leader." In a very short time the party of Tamamutu was on its way. When they reached Tangoio they were joined by some of the inhabitants of that place. They went on towards Mohaka in search of Te Kahu-o-te-rangi until they came to Waikare, where there was a *pa* belonging to some of Te Kahu's people called Whare-kiri.

At this point some of the Tangoio people advised Tamamutu to remain for a while until they went on to see if the tide would allow them a passage round the cliffs. To this Tamamutu assented. The

taua encamped where they were while two of the men went on. When they arrived at the cliffs they found the tide at low ebb and a long way away from the cliff. The two men thereupon agreed to deceive the party of Tamamutu and they went and dipped their garments in the salt water until they were saturated. They then retraced their steps to Tamamutu. He asked them, "What about the cliffs you went to inspect?" They replied, "We were not able to pass for the tide was biting against the cliff; we tried to wade but we were not able; we were almost lost in the water. Look at our garments they are all wet." The reason why the men acted so as to deceive Tamamutu was that they did not want Te-Kahu-o-te-rangi to be destroyed by Tamamutu, and they knew that Te Kahu was at Mohaka.

Tamamutu then commanded his *taua* to assault Wharekiri, so this *pa* was taken to avenge the death of Nga-pare-taua.

The *taua* started on its homeward way, and Tamamutu brought some *karaka* berries from the *pa* and planted them at Hamaria and called the name of the *karaka* Whare-kiri, after the name of the *pa* he had taken. [Hamaria (Samaria) is about sixteen miles from Taupo along the eastern shore of the lake. There are several very ancient *karaka* trees there. It was under these trees that the writer of these notes was baptised by Bishop Selwyn on November 5th, 1842. He was then about six years old.]

As Tamamutu was on his way back to Taupo he came to Werewere's *pa* at Motu-o-ruru. He found that Werewere had died of some illness sometime before. After a long search for the body of Werewere in which he was not successful, Tamamutu captured Teko and his family and brought them to Taupo. He also fashioned a likeness to the head of Werewere out of a block of pumice stone, and called it "The Head of Werewere." This effigy was placed to mark the rubbish heap of his *kumara* plantation. Here endeth the story of the various fightings of Tamamutu.

[The reason for some of the fighting was quite clear, but the reason for some fighting afterwards with the people of Patetere [country around Puta-ruru and Lichfield] is not clear like the accounts given above. They may have been quite clear to him.]

TUTETAWHA WHARE ONEONE.

This man Tutetawha was the last born child of Te Rangi-Ita and Waitapu. He was a most obstinate man, one who would not listen to the advice of his elder brethren Meremere and Manunui. This is one of the things he did :—

On one occasion he said to his elder brother, Meremere, "Let us go to Tuhua to see our brother-in-law and our sister Te Uru-kai-hina." [Tuhua may be roughly described as the country between lake Taupo

and the Ongarue river.] This sister was a distant connection of theirs.

The men went to Tuhua to the *kainga* of their brother-in-law and their sister. Food was prepared for them, and when it was cooked the woman went to her husband and asked which of the *papa huahua* (or cases of preserved birds) should be given to the visitors. The man wet his finger with his mouth and then thrust it into the ashes and showed it to the woman.

By this the woman knew that she had to give some mouldy *huahua* to her brothers. While the man was doing this he was observed by Meremere and Tutetawha, and when the food was placed before them by the woman they understood the reason for the action. The *papa huahua* was mouldy. After the food was eaten they went to sleep.

Soon after sunrise food was again prepared and eaten, and then the men started on their homeward way.

They had not got far on the way when Tutetawha said to Meremere, "E Tama! my weapon has been left behind; I must return to fetch it." Tutetawha retraced his steps until he reached the village, then grasping his weapon, with one blow killed his brother-in-law. He did this because of the mouldy *huahua* that had been given to them to eat. The woman fled crying, but she was caught by Meremere.

When Tutetawha returned his brother said to him, "Why were you so long?" He replied, "I have killed our brother-in-law." Meremere then said, "Why did you not kill the woman?" Tutetawha replied, "I left her so that she could weep for her man." This is the second of these actions of Tutetawha by which he made a name for himself. [On account of the first] there arose the proverb by which he got his name "Tutetawha whare oneone." This was because of Tuharetoa-a-Turiroa, whose death is given on page 23, Vol. XXVI., of this "Journal." The death of his brother-in-law was a *kohuru* (or murder).

PARE-KAWA.

Pare-kawa was the elder sister of Tamamutu, Meremere, Manunui, and Tutetawha. She was the eldest of the family, a chieftainess of rank, possessing *mana*. As her brothers grew up they acknowledged her position, and Tamamutu ceded to her all Hauhungaroa and other places. While he occupied this side [the eastern side] Pare-kawa dwelt at Hauhungaroa. She was well aware that her brother had established her in those places, and that he also had promoted the interests of her people.

At this time Tutetawha was living at Rangatira [the Maori name of a large block of land bordering the lake south-west of Taupo township], Manunui and Meremere at Pukawa and Kuratau, and Pare-kawa at Hauhungaroa.

On one occasion the idea came to her to try and promote the interests of her brother Tutetawha-whare-oneone, because he had avenged the death of their relative Te Atainutai. She began to search for some means of doing this. He possessed most of the valued things of the Maori, such as Pounamu, Puahi (white dogskin mat), Mahiti (a white mat covered with the long hair from a dog's tail), Kakahu-waero (same as Mahiti), To-puni (black dogskin mat with border), and Awarua (a dogskin mat of black and white stripes). These are the garments proper to the use of a chief, with the Kahahu-kura (a most valuable garment, made of finely dressed flax, with red *kaka* feathers woven on the outside in such a manner as to look like a bird's plumage), and the Paepaeroa (a mat having a broad ornamental border), and other garments of the Maori. So Pare-kawa thought that as he had all these it would be of no use to give him others. Pare-kawa thought that the best thing she could do would be to make him a large supply of *huahua*. The year being a good bird year over all the country under the sway of Pare-kawa—over Haungaroa, Tuhua, Pureora, Whare-puhanga, Hurakia and Tuaro-paki. [These place names are those still applied to the heavily wooded country between the Taupo lake and the Ongarue river, and to a portion of the watershed between the Waipa and streams running into the Waikato.] She commanded her people to get to work and prepare the food. As soon as her people heard her commands they turned to the work of catching birds. The birds were killed; the feathers stripped off, and then roasted. When cooked they were put into *papas*. These *papas* were made of Tanekaha bark (*Phyllocladus trichomanoides*) for the special purpose of preserving the birds. Another name for them was *patua*.

When the tribe had carried out the commands of Pare-kawa, and the food was hidden in the *patuas*, it was carried to the place where she was living. It was brought in from all the places [mentioned above] and placed before her. She then told her people why she had commanded them to prepare the food, and what she had in her mind to do for her brother because he had avenged the death of their elder, Te Atainutai. When the people heard this they were delighted, and they proposed that they should make a *patua* of extraordinary size to hold the contents of all the other *papas*, and to carry it on a canoe.

They made the *patua*, and when it was finished they gave it the name of "Waiariki" because of its size. The contents of seven other large *patuas* were required to fill it, and then it was carried to Tutetawha at Rangatira.

They carried the *patua* in two canoes by joining the canoes side by side, with a platform called a *kahu-papa*, and placed the *patua* on the platform. They did this because one canoe was too small to carry such a big *patua*. When they arrived at Rangatira the food was duly

handed over to Tutetawha. Pare-kawa did not give any of her food to her other brothers ; to Tamamutu, Meremere or Manunui the elder brothers, but she gave it all to the last born, Tutetawha.

When Tutetawha considered the action of Pare-kawa their sister, and how she was trying to exalt him over his elder brothers, he began to be exceedingly vain and boastful, and to urge his brothers, Manunui and Meremere, to start out on a man-killing expedition. They had a fight, and a *pa* was taken [locality not given], and then they returned. Tutetawha did not urge Tamamutu to take part in these expeditions. The same party made a foray into the Waikato country, and after a little fighting they returned.

A little later the desire came to them to visit the heart of the Waikato country. A large party went with a number of chiefs of Ngati-Tuharetoa, Te Tawhi-o-te-rangi, Nga Toko-warū, Manunui, Meremere and others. The two elder brothers said to Tutetawha, "O Tu, let us go and see our elder brother Tamamutu, then we will go and kill some men." Tutetawha replied, "When we return after men have been cooked in the ovens we will visit our elder brother."

Tu's counsel was taken, and the command was given to launch the war canoe, 'Te Reporepo.' While being launched the keel creaked loudly, and the brothers said to Tu, "O Tu, the keel of 'Te Reporepo' has creaked badly, it is an evil omen." "No!" said Tu, "It is a sign of good luck." The canoe was paddled across the lake to Maraekowhai and then hauled ashore, and the party went on towards the Waikato country. They took several *pas* on the way, until they came to Pae-totara, near the present town of Cambridge. Waikato heard that Ngati-Tuharetoa were besieging Pae-totara so they gathered from all the country round about, as far north as Nga-rua-wahia, and paddled up the Waikato. The first was quickly followed by others, and still more followed. When the first canoe arrived, Meremere, Manunui and Nga-toko-warū said to Tutetawha, "*E Tu, a whiua i te tai itiititanga o Waikato.*" Tutetawha replied, "Let them come; before the sun sets over Makaho the greater number of Waikato will be dead." The ground was covered with Waikato and their multitudes. Tutetawha gave the word to commence the fight.

A great chief of Waikato came forward named Te Putu, an ancestor of Potatau (the late so-called king). Te Putu and Tutetawha approached each other; Tutetawha being armed with a *taiaha*, or halbert, and Te Putu having a *huata*, or spear. Tutetawha guarded a blow from Te Putu, and returning the blow he wounded Te Putu. The *taua* was then overwhelmed by the numbers of Waikato.

When Tu saw this he called out, "Ye men there, leave the crowd of fighters." He was then smothered by the numbers of Waikato.

In this way the majority of the party perished, but a few saved themselves by flight.

Tokowaru was taken captive, but Tutetawha, Meremere, Manunui and many others were killed.

The reason of this great disaster was the boastfulness of Tutetawha, and his contempt for the advice of his elder brethren. Nga-toko-warū was taken prisoner, and placed in the midst of the *taua* of Waikato. Some of them said to him, "Show us how you use a weapon when fighting." Nga-toko consented, and Waikato spread out so as to leave a clear space in the centre for him to move about. Nga-toko then stood up with a short spear in his hand, and for a considerable time went through the motions of a man fighting with a *tete*. He then said, "I would like to see the man who fought with Tutetawha." So Te Putu rose up, and some of the Waikato moved aside so that Nga-toko might see him clearly. With one bound Nga-toko-warū reached Te Putu and plunged his spear into him. Te Putu fell and Nga-toko stood over him and pierced him again and again with his weapon, saying as he did so, "A parting gift from Nga-toko-warū." The reason why Nga-toko-warū stood over Te Putu was that his blood might flow on to him so that Waikato would not eat him.

We will now explain the words used above by Manunui and his companions. "*E Tu, e whiua i te tai itiititanga o Waikato.*" O Tu, let us fight them in detail. Had they done this Waikato would have been beaten.

Tutetawha's reply was, "Wait until the sun ceases to shine over Makaho." Makaho is a place where *inanga* (white bait) are caught in large quantities in the Taupo lake, just out from Waihi. The reason for the saying is:—When the shadow of the hills at the back of Waihi falls across the village the nets are cast. One cast was enough to provide a large supply of fish for they were so abundant. Hence the use by Tutetawha of "Makaho" in his saying concerning Waikato.

It was a considerable time after the death of Tutetawha and his companions that his relatives heard, through Ngati-Raukawa, that the head of Tutetawha was at Kawaha.

It was brought from there by Te Iwi-tua-roa, who came by way of Tuhua. At Honotaka there is a famous tree where birds were speared; it is a Toromiro (*Podocarpus ferruginea*), and it is called Te Iwi-tua-roa in memory of the man.

The head of Tutetawha was brought back to his relatives at Taupo and placed in the ancient burial cave with his spear. This is the end of the story of this man and his companions, and we cannot tell if they were ever avenged. A new generation sprang up, and of these we will next write.

[The Waikato account of the death of Nga-toko-warū differs somewhat from the above, and as it describes the ancient weapon the *tete* and gives the position of Te Putu on the pedigree, it is added here as told by the late high chief Wahanui to Mr. G. T. Wilkinson, late Government Native Agent of Waikato. It was communicated to me in 1890.]

A battle that took place about 200 years ago between some of the Waikato tribes, the Taupo tribes, and the Ngati-Raukawa. (The latter were evidently helping the Taupo tribe, though Hoeta Te Hata's narrative does not mention the fact.) The battle took place near Maunga-tautari, the mountain to the south of Cambridge. A chief named Nga-toko-warū (of either Taupo or Ngati-Raukawa—the Waikato account says of the latter tribe) was taken prisoner by Waikato. The weapon he carried in the battle was a long spear with a bone head, formed and sharpened something like a bayonet, or harpoon, with projecting teeth cut in the reverse way to the point of the spear head, so that on piercing a man's flesh it could not be drawn out without tearing the flesh away with it and making a frightful wound. This weapon was called a *tete*, or *tete-paraoa* (whale-bone *tete*), and was often used by the Maoris in former times.

Just before Nga-toko-warū was caught, he, knowing what his fate would be, broke off the bone end of his spear and hid it under his cloak, determined by its aid to obtain revenge for his own death, and also to save himself from the disgrace of being taken, killed and eaten. While an oven was being prepared to cook him in, he asked that a great Waikato chief of the Ngati-Mahuta tribe named Te Putu, who was one of the leaders of the Waikato party, should come and speak to him. The latter did so, and while engaged in the *hongi* (pressing noses) with Nga-toko-warū, the latter drew his *tete-paraoa* from beneath his cloak and stabbed Te Putu in his throat, exclaiming as he did so, "*Tena te koha a Nga-toko-warū.*" ("Behold the parting gift of Nga-toko-warū"—said satirically.) At the same time as the blood spouted out, Nga-toko-warū smeared Te Putu's blood upon his head, arms, and shoulders, which action of course rendered him *tapu*, and therefore safe from being eaten by Te Putu's people. They, however, at once killed him, and burnt his body, a prospective end that did not affect Nga-toko-warū, for he knew that he was doomed, and he was saved the disgrace of being eaten and of affording the Waikato a

chance in the future of jeering at his people by saying, "We ate your ancestor."

Mahuta

Ouerata

Tapauē

Te Putu

Tawhia

Tuata

Te Rau-angaanga

Tawhiao (late so-called Maori King, who died
some 15 years ago at about the age of 80-90.

Tawhiao, in 1890 is said to have had in his possession the *tete-paraoa* with which Te Putu was killed.

The revenge taken by Waikato on Ngati-Raukawa for Te Putu's death is an interesting story, but does not belong to this narrative.—EDITOR.

(To be continued.)

MAORI MUMMIES.

BY EDWARD TREGEAR.

THE discussion on mummies in New Zealand has become as useful as it is interesting. To Mr. Skinner I offer my warm congratulations on his distinction in arms as in learning. We are indebted to him also for once more calling attention to the value of definitions before argument. I used the word "mummy" in its general and widely accepted sense, viz., as of any animal body artificially preserved from corruption by drying. "Dried to a mummy" is a well-known phrase, and it is used even by scientific travellers when speaking of human remains in Australia, South America and other places. Mr. Skinner meant by "mummy" only embalmed remains. There has been no evidence yet adduced that human bodies were embalmed in New Zealand.

Mr. Fletcher's valuable and timely information as to the photograph disposes at once of that particular item in the discussion. The body is not a mummy because it was not artificially dried or desiccated. It was an accident of preservation owing to the dryness of the ground. That too applies to the remains of the moa, alluded to by Mr. Skinner; it is, though desiccated, not a mummy, because not artificially desiccated.

Of course, if the position taken up by Mr. G. Elliot Smith be maintained, then dried heads are mummies, but I do not know if merely smoking the head would be accepted by Mr. Skinner as "embalming."

[Note.—We may add to the above that the learned Whatahoro tells Mr. T. W. Downes that the East Coast Maoris did not mummify their dead, though he does not question Hare Hongi's statements as to the practice being common in other parts of New Zealand.—EDITOR.]

POLYNESIAN LINGUISTICS.

III.—POLYNESIAN LANGUAGES OF THE SOLOMON ISLANDS.

BY SIDNEY H. RAY, M.A., F.R.A.I.

VII. LORD HOWE ISLANDS.

THE group known as Lord Howe Islands, or Ongtong Java, is situated south of the Tasman Group, on the north-eastern fringe of the Solomon Islands, in lat. $5^{\circ} 10'$ to $5^{\circ} 30'$ S, and long. $159^{\circ} 10'$ to $159^{\circ} 50'$ E. It consists of a number of small coral islands upon a large reef extending for about forty miles from east to west, and about ten to fifteen miles from north to south.

Part of the Ongtong Java reef appears to have been discovered by Alvaro de Mendaña on Candlemas Day, 1567, and was by him consequently called "Los Bajios de la Candelaria" (Candelaria Reef). The group was sighted by Lemaire and Schouten in 1616, and was named Onthon-Java by Tasman, owing to its resemblance to some islands near Java. Maurelle passed the Candelaria Reef, named by him El Roncador (the snorer) in 1781. The name of Lord Howe's Group was given by Captain Hunter in 1791. The Group belonged to Germany from 1893 to 1899, but Mr. C. M. Woodford proclaimed the British Protectorate early in 1900.

Descriptions of the group and its inhabitants have been given by Parkinson¹ and Woodford,² and the Rev. Dr. Brown.³ The former states that some of the people have crisp hair and some smooth, and

1. R. Parkinson—(1) "Zur Ethnographie der nordwestlichen Salomoinseln." Abhand. d. Königl. Zool. U.S.W. Museums zu Dresden, 1899; also (2) "Beiträge zur Kenntniss des Deutschen Schutzgebietes in der Südsee." Mitt. d. Geog. Gesellsch. in Hamburg, 1887-8; (3) "Zur Ethnographie der Ongtong-Java-und-Tasman-Insel." Internat. Archiv. f. Ethnol. X., 1892; (4) "Nachträge zur Ethnographie der Ongtong-Java-Inseln." Internat. Archiv. f. Ethnol. XI., 1898; (5) "Notes on Solomon Island Baskets and Lord Howe's Group." Man. 105, 1907.

2. C. M. Woodford—(1) "Notes on Leueneuwa or Lord Howe's Group." Man. 89, 1906; (2) "On some little-known Polynesian settlements in the neighbourhood of the Solomon Islands." Geographical Journal, 1916.

3. Rev. G. Brown, D.D.—"Notes of Voyage to Ysabel Island, Solomons Group, and Leuenua (Ongtong-Java or Lord Howe) and Tasman Groups." Adelaide Meeting, Aust. Ass. Adv. Sci., 1907.

that the latter have darker skins than the crisp-haired people. The king and his family and some of the other chiefs belong to the lighter coloured folk. Mr. Woodford says, "the natives appear to be a mixed race composed of various elements due to the chance immigrations of castaways from the Carolines in the north-west and from the Gilbert and Ellice Islands, and other islands to the eastward, but the prevailing type and language are Polynesian."¹

Only two islands of the Ongtong Java group are permanently inhabited. These are Pelau at the western, and Leuanuia at the eastern end. The other islands, the chief of which is Keila, are visited for the coco-nuts and for fishing. The native name of the Candelaria Reef is recorded by Mr. Woodford as Kewobua.

There is some uncertainty as to the native name of the largest settlement. On the charts it is written Leueneuwa, but Mr. Woodford and Dr. Friederici, who have a note on the subject,² call it Luaniua. Dr. Brown calls it Leuanuia.*

Specimens of the language of Leuanuia have been recorded by Parkinson,³ Woodford⁴ and Dr. Brown.⁵ The first gives, besides a long vocabulary, some specimens of songs. Thilenius also gives a specimen song.⁶ Dr. Friederici has recorded the words used in navigation,⁷ and I also owe to him a short MS. vocabulary. A few names are also extracted from Mr. Woodford's later notice.⁸ From the vocabularies I have compiled the following summary of grammar.

1. ALPHABET.—Vowels: *a, e, i, o, u*. Consonants: *b, f, h, k, l, m, n, p, r, s, t, v*.

Friederici notes an approach of *u* to *o*, and that *l* has a tendency to become *k'* or *g*: Parkinson uses *l, ng, k, h* where others have *r, n, t* and *v* or *f*. Woodford uses *h* where Dr. Brown has *k*, and *k* where Parkinson has *h*.

2. ARTICLE.—This appears as *se, ke* or *he*; *se ave* sister, *ke ku'u* star (P), *se vaha*, boat, *ke la* the sun (W), *he karinga* the ear, *he vae* the

1. "Geographical Journal," July, 1916.

2. "Wissenschaftliche Ergebnisse," II., p. 299, note.

3. "Zur Ethnographie," and "Nachträge."

4. "Maui," 1906 and "A Naturalist among the Head-hunters." London, 1890. pp. 223-235.

5. "Notes of Voyage," pp. 10-11.

6. "Ethnographische Ergebnisse," pp. 96-100.

7. "Wissenschaftliche Ergebnisse," II., p. 299.

8. "Geographical Journal," July, 1916.

* It is to be noticed that one component of this name, 'Niua,' is not uncommon in Polynesia, as in Niua Island; Niua in the New Hebrides; Niua-fou in the Tonga Group, probably meaning 'island' originally.—EDITOR.

foot, *he ara* the malo, *he boe* the pig (F).¹ Woodford has *ni ia* fish as a plural, where *ni* is the Samoan *ni*, some.

One of Woodford's examples appears with a Micronesian prefix: *lokai* sea. Cf. Marshall Is. *lo-jit*.

3. NOUNS.—The method of indicating the plural does not appear. The genitive is shown by juxtaposition without the article: *hua la'au* flower (of) tree, *po'u vae* knee (head of leg), *lau nguku* lip (leaf of mouth) (P).

4. ADJECTIVES.—These follow the noun: *lima makua*, thumb (P).

5. PERSONAL PRONOUNS.—Parkinson has: *nga'u* I, *o'oe* thou, and *kela kama* he. The last is plainly intended for *tera* that, and *tama* man.

6. POSSESSIVE PRONOUNS.—These as given by Parkinson are merely the personal pronouns preceded by the word *me* (i.e. *mea*, thing): *menga'u* mine, *me oe* thine, *me kela kama* his.

7. VERBS.—The verbal particle *e* is sometimes written *ū* by Parkinson: *malama e koa* moon is full, *makangi ū lahi*, wind is big. Woodford has *e*: *e rowi* good, *e faio* bad, *e uri* black.

The reciprocal is *fe* or *he*: *fe-aluai* go about, *he-leleai* fly about (B). In these the suffix *ai* appears equivalent to the Samoan *ai*.

The desiderative is *hi*: *hi-hunu* (B), *hi-ungu* (P) thirsty, *hi-ai* (B P) hungry.

The negative is *se*: *se iloa* not understand (B).

8. ADVERBS.—These follow the verb: *haere ngase* go slowly (B). Some adverbs of time are: *aho ngei* to-day, *kaiao* to-morrow, *ke hora* yesterday, *ngahorā e lua* day before yesterday.

9. PREPOSITION.—The locative *i* appears in *i uta*, inland (B).

10. NUMERALS.—These are given as follows:

	P	W	F
1	<i>kau kahi</i>	<i>kasi</i>	<i>kahi</i>
2	<i>e hua</i>	<i>e lua</i>	<i>lue</i>
3	<i>e kohu</i>	<i>e kolu</i>	<i>kolu, kok'u, kogu</i>
4	<i>e ha</i>	<i>e fa</i>	<i>ha</i>
5	<i>e lima</i>	<i>e lima</i>	<i>lima</i>
6	<i>e ongo</i>	<i>e ongo</i>	<i>ongo, ono</i>
7	<i>e hiku</i>	<i>e fiku</i>	<i>hiku</i>
8	<i>e valu</i>	<i>e valu</i>	<i>valu</i>
9	<i>e siva</i>	<i>e sivo</i>	<i>tsivo</i>
10	<i>sangafulu</i>	<i>sangavulu</i>	<i>singahulu</i>
20	<i>maka ruha</i>	<i>kibu lua</i>	<i>tibu lue</i>
30	<i>maka hu</i>	<i>kibu kolu</i>	<i>tibu kolu</i>
40	<i>maka ha</i>	<i>kibu fa</i>	<i>tibu ha</i>

1. P = Parkinson, W = Woodford, B = Brown, F = Friederici.

For the numbers 11—19 Parkinson gives *sangafulu* followed by *ma kau kahi*, *sea hua*, *kau kohu*, *kau hoahoa*, *kau lima*, *kau ongo*, *kau hiku*, *kau valu*, *kau siva*. Friederici has 11 *sinahulu ma kahi*, 12 *sinahulu ma lue*.

For 100 *p* and *w* have *se lau*, *r he garau*, and *p* has also: 1000 *se mata*.

The Interrogative numeral, how many? is *e hia*? (*p*) “Half” is *kemuli*, “many” is *kamai*.

Vocabulary.—In the vocabulary unmarked words are from Parkinson, words in brackets () from Woodford, in square brackets [] from Dr. Brown, and with an asterisk * from Dr. Friederici.

VIII.—A VOCABULARY OF THE LEUANUA LANGUAGE.

ENGLISH	LEUANUA	ENGLISH	LEUANUA
Adam's apple	i'i	Coconut	
Arm	.. lima, s.	(milk)	.. vai-ngiu, s. vai, niu
Arm (lower)	susu-lima	Coconut	
Arm (upper)	kahiko-lima	(shell)	.. ha-ngiu
Armpit	ahinga	Cold	.. [hamaleo]
Ashes	elehu, s. <i>lefulefu</i>	Come	.. [ha, ha-mai]
		Cough	.. kale, s.
Back	.. ngakua, s.	Dead	.. make, [mate], s.m.
Bad	.. (faio)	Die	.. [mate], s.m.
Banana	.. huki	Ditch	.. ava, s.m.
Bark (inner		Dog	.. mongo-i-tama, boe *
layer)	pa'u, s.	Drink	.. ungu, s.m. inu
Beard	.. raha, s.	Dry	.. paopao, s. popo
Belly (upper)	(mauava) s.m.	Ear	.. kalinga, (karinga) s.m.
Bird	.. (manu), s.m.	Ear (lobe)	.. aua-kalinga
Bitter	.. mara	Earth (soil)	'ele'ele, s.
Black	.. uli (uri), s.	Earthquake	lure-hengua
Blind	.. matau-pupungi	Eat	.. [ai], s.
Blue	.. bala	Egg	.. hua, s.m.
Boat	.. (vaha), [vaka], s.m.	Elbow	.. poulima
Bone	.. [ivi], s.m.	End	.. [muli], s.m.
Bowl (wooden)	umete, s.	Evening	.. ahiahi, s.m.
Breadfruit	.. uhu, s. <i>ulu</i>	Eye	.. maka, s.
Breast (man's)	hakahaka, s.	Eye-brow	.. ku-e-maka
Brother	.. kainga, m. <i>taina</i>	Face	.. maka, s.m.
Buttocks	.. muri, * mori, * s.m.	Far	.. mao, s.m.
Calm		Father	.. kamanga, (kama), s.
weather	maringo, m.	Father-in-	
Cheeks	.. au-vasa, papa-i-aha *	law	.. kamanga—kauavanga
Chief	.. tu'u	Finger	.. maka-lima, makarima *
Child	.. kama-leli, s.	Fire	.. ahi, [afi], s.m.
Chin	.. auvae, auvai, * s.m.	Fish	.. i'a, (ni-ia), [ia], s.m.
Cloud (rain)	rehurehu	Fist	.. lima-omi
Cock	.. moa-kange		
Coconut	.. ngiu, [niu] s.		

ENGLISH	LEUANTUA
Flower	.. hua-la'au, s.m.
Fly, <i>n.</i>	.. lango, s.m.
Fly, <i>v.</i>	.. ete, [hele], s.m.
Fly about	.. [heleleai]
Foot	.. kapu-vae, <i>m. kapukapu</i>
Forehead	.. moa-lai, moa-rae
Fowl	.. moa, s.
Girl	.. heinge, s.m.
Go	.. [haere, o <i>plural</i>], <i>m.s.</i>
Go about	.. [fealuai], s.
God	.. aiku, s.
Good	.. (rowi)
Hair (<i>head</i>)	lau-uku, (lauolu), s.
Hand	.. lima, rima, * s.
Hand (<i>back</i>)	n'a-lima
Hard	.. mamahua
Hat (<i>of sorcerer</i>)	.. tonou
Head	.. poouku, (panolu)
Head (<i>back</i>)	mulu-poouku
Hear	.. longo, s.m.
Hill	.. maunga, s.m.
Hole	.. lua, s.
Hook	.. [makav, matau], s.m.
Hook (<i>big wooden</i>)	.. au *
Hot	.. vela s.m.
House	.. hale, (vale), [vare, fale], s.m.
House (<i>door</i>)	kokoa, s.
Hungry (<i>to be</i>)	.. hi'ai, s.m.
Inland	.. [i-uta], s.m.
Iron	.. akanga
Island	.. ngua
Knee	.. po'u-vae
Knife (<i>turtle-bone</i>)	.. hesu
Large	.. (loloa), [lasi]
Laugh	.. aka, <i>m.s. 'ata'ata</i>
Leaf	.. lau-mea, s. lau, mea
Left hand	.. mahui, <i>m. [lima-he-laua]</i>
Leg	.. vae, vae*, s.m.
Light	
<i>weight</i>	.. maha, <i>m., mama</i>
Lightning	.. uila, s.m.
Lip	.. lau-nguku, s.m.

ENGLISH	LEUANTUA
Little	.. boboko, [lii], <i>m.</i>
Look	.. [vasi], s.
Louse	.. [huku], s.m.
Malo	.. ara *
Man	.. (kanaka), s.m.
Many	.. kamai
Mat (<i>sleeping</i>)	moenga
Mat (<i>small, for resting arm or leg</i>)	.. kuarunga
Midday	.. larakea
Moon	.. malama, [marama], <i>m.</i>
Moon (<i>full</i>)	malama-e-koa
Moon (<i>new</i>)	kuarivi
Morning	.. kaiao, s.
Mosquito	.. [namu], s.m.
Mother	.. hinga (kina), s.
Mother-in-law	.. hinga-kau-avanga
Mountain	.. maunga, s.m.
Mouth	.. nguku, (poo-ua), s. ngutu
Nail (<i>finger</i>)	maki-u'u, makiu, * <i>m.</i>
Near	.. kapili
Neck	.. ua, ua, * s.m.
Neck (<i>nape</i>)	panga-ua
Necklace	
(<i>shell</i>)	.. kua, s. 'ula
Needle (<i>bone</i>)	kui
New	.. ho'o'u, s.m.
Night	.. po, [bo], s.m.
No	.. [seai], s. seei
Nose	.. aisu, (isu) s.m.
Nose ornament (<i>turtle-shell</i>)	.. (asanga)
Old man	.. makua, s.m.
Pestle	.. kuhi
Pig	.. pua'a, boe, s. pua'a, <i>m.</i>
Pigment	
(<i>black for tattooing</i>)	(hakau)
Priest	.. (makua)
Quick	.. [vave], s.m.
Rain	.. ua, s.m.
Red	.. mea, s. memea
Ribs	.. vahi-mangava

ENGLISH	LEUANUA	ENGLISH	LEUANUA
Right hand	makao, [lima-he-matau] M	Tattooing	.. (helii)
Road	.. ala, S.M.	Temple	.. reaiku, (haleaitu), S.
Root	.. kia	Thirsty (<i>to be</i>)	hiungu, [hiunu], S.M.
Rope	.. [maea], S.	Thorn	.. via'a
Ruvettus		Throat	.. hai, S.M.
(<i>Castor-oil</i>		Throw	.. pesia
fish) (lavenga)		Thumb	.. lima-makua, S.
		Thunder	.. kuhu
Sea	.. kai, (lokai), [tai], S.M.	Tide	.. kai, M.
Seat (<i>four-</i>		Tide (<i>ebb</i>)	.. kai-pa'opa'o, M.
cornered) aluna		Tide (<i>flood</i>)	kai-hungohongu, M.
Shark	.. manga'o, M.	Toddy	.. (arivi), (arivi-ini), cf. notes
Shoulder	.. pagaoa	Tongue	.. alelo, S.M.
Sister	.. ave	Tooth	.. ngiho, (uifu), niso (<i>man's</i>)*
Sheep	.. moe, S.M.	niho (<i>shark's</i>)* S.M.	
Slow	.. [ngase], S. ngesengese	Tree	.. la'au, S.M.
Small	.. leli'i	Turtle	.. masanga
Smoke	.. ohu, S. au, M. au		
Snake	.. aka, S.	Understand	[iloi], S.
Sneeze	.. pisi-ola		
Sour	.. mara	Vessel (<i>wood</i>)	haufa
Speak	.. hanga-me'e		
Spear	.. kao, (makasi), S.M. tao	Water	.. vai, (mei-ingi), S.M.
Spring <i>n.</i>	.. vai-ele	Waves	.. [peau] S.
Stand	.. ku, S.M.	Weaving	
Star	.. ku'u, (fitou), [fetu], S.M.	apparatus	mehau
Stone	.. haku, S.	Wet	.. su, S., M. hu
Storm	.. makangi-u-lahi	White	.. maingi
Sun	.. la, S.M.	Wind	.. makangi, [matangi], S.M.
Sweet	.. malie, S.	Woman	.. [fafine], (fafini), S.M.
Swim	.. au, S.M.		
Syrup	.. (arivi moa)	Yawn	.. maava, S.
		Yellow	.. felo
		Yes	.. engu

NOTES ON THE LEUANUA VOCABULARY.

In the vocabulary words plainly cognate with Samoan are marked **S.**, with **Maori M.**

Adam's apple. In the Reef Is., near Santa Cruz, it is a "winkle," *Nerita sp.*

Arm (lower). Cf. **S. susu'e**, to lift up.

Arm (upper). With *hiko* cf. **M. iho** down.

Bitter. Cf. **S. mala** soft.

Blind. Cf. **S.M. matapo**.

Cock. Lit. fowl male.

Cheeks. Cf. **M. waha** mouth, **S. ava** beard, and *papa* board.

Ditch. Cf. **S. ava, M. ava** channel.

Dog. *Mongo i tama* may perhaps be *manu i tama*, animal of man. *Boe* is also 'pig,' and Melanesian.

Ear (lobe). Probably "handle of ear." Cf. **S. 'au**.

Earthquake. Cf. *m. rure* shake, *s. lue*.

Elbow. With *pou* cf. *s. po'u*, pimple.

Fist. With *omi*, cf. *s. 'omi'omi* press between hands.

Fly about. Cf. *s. felei* fly at.

Forehead. Cf. *s.m. mua* front, and *m. rae*.

Head. Cf. *m. upoko*.

Island. Cf. *s. nu'u*.

Large. With *loloa* cf. *s. loa*, *m. roa* long. With *lasi* cf. *m. rahi*.

Malo. Cf. *s. fala* pandanus.

Sea. This word as given by Woodford has the Micronesian prefix *lo*. Cf.

Marshall Island *lo-jit* sea.

Sour. Cf. *s. mala* soft.

Spring. Cf. *s. vai* water, '*eli* dig.

Storm. Lit. "wind big."

Syrup (of toddy). Cf. Mortlock Is. (Micronesia) *ari* toddy, *moa* sweet.

Throw. Cf. *s. pesi*, *m. pehi*.

Toddy (made from coconut). With *arivi* cf. Mortlock Is. (Micronesia) *ari* toddy, with *ini* cf. Mortlock *in* mother. The *arivi ini* is the fermenting liquor, the boiled down syrup is the *arivi moa*.

Yellow. Cf. *s. felo* light yellow, *m. where* red-brown.

These comparisons show a great many words which cannot satisfactorily be accounted for. I have been unable to detect in them any special likeness to the Micronesian languages to the east, or to the Melanesian languages south of Ongtong-Java.

(To be continued.)

TRADITIONS AND LEGENDS.

COLLECTED FROM THE NATIVES OF MURIHIKU.
(SOUTHLAND, NEW ZEALAND.)

BY H. BEATTIE.

PART VII.

Continued from page 86 of this Volume.

THE publication of this information collected from the Southern Maoris has created remark. This is only natural when one notes the small amount collected by the two principal South Island historians—Wohlers (who went to Ruapuke in 1884) and Stack (Kaiapoi 1859). The present collector has been asked concerning the authenticity of his information. This is a reasonable and justifiable question, in view of the fact that it has been repeatedly stated in print that through the whalers coming into contact with the Southern Maoris the latter early lost their traditionary knowledge, and that the small remnant now left have preserved none of the olden lore. This is an altogether mistaken idea, and I have frequently been surprised at the way ancient beliefs, legends, superstitions and history still linger in the South. How this survival has come to pass I shall try to briefly relate.

SOURCES OF THE INFORMATION.

Nearly all my informants in giving information would name the old men from whom they had got it, and on investigation we find that these old men had either acquired their knowledge in pre-Pakeha days or, if perchance their boyhood was in the whaling period, they had been brought up inland. For example, Kupa of Colac Bay, who is generally conceded to be the best living authority on Maori warfare in Otago and Southland, derived most of his knowledge from Rawiri te Awlia, who was brought up at Lake Te Anau. Rawiri te Maire and Rakitapu, both old men well versed in ancient lore, and who both died in the nineties of last century, were brought up at Lakes Wanaka and Hawea. Among the other old men quoted as authorities were names such as Matiaha Tiramorehu, Tare Wetere te Kahu,

Korako te Rehe, Takuma Tauwera, Te Makahi, Te Maiharoa, and others who had as boys and young men inbibed the teaching of the Wharekura, or Maori colleges. None of my informants had been initiated into the mysteries and rites of these schools because they were born at too late a day, but they say that their knowledge of the wars of old, the ancient canoes, and general lore, were gathered from men who had received such instruction, and who told them so that the memory of the past might not die out altogether. What little the collector gleaned about the Southern Maori institutions for perpetuating their ancient wisdom is here given.

THE ANCIENT SCHOOLS.

One of my aged friends said :—"In the South here I have heard of at least three schools of teaching in the olden days. There was the Whare-tohuka (for the teaching of wizardry), the Whare-kura (for the teaching of history and agriculture), and the Whare-purakau (for the teaching of fighting; it was where weapons were kept—what you white people would call an armoury). A man who was sacred was called a *takata tapu*, and was invested with spirit *māna*. A *tohuka* was a professor, but he might not be *tapu*, although if he were a *tohuka tapu* he was a very sacred person. A seer of either sex was a *matakite*. A name for a seer in the South was *ta-ura*. Do not write *tauirā*, which was the name for a pupil or copyist.* The *tohukas* were men of knowledge and taught the youths."

Another of the old men said :—"There were two main schools for learning in the South as far as I know. One was the Whare-kura, where the cultivation of the ground was taught, and also *karakia*, or worship. The other was the Whare-puraka, or house where the youths were taught fighting and about wars. My father went through one of these schools, but not the other. We call the present white school-teachers *mahita*, a word which perhaps comes from the ancient times.† Although I never went through the Whare-kura, I was taught a number of *karakia* when I was a boy, and I used to repeat them before catching eels in certain lakes and streams, before meals when travelling in different places, when I saw a lizard, etc. Once I was at the Waimumu Gorge with two old men (one of whom was a man of *māna*), and they told me it had been a place of worship where the old *tohukas* used to go, and that everyone who went through it had to *karakia*. When I was there I said the *karakia*." [The writer tried to secure some of his informant's *karakias*, but was met with a firm refusal.]

* The northern word *tauirā* means a pupil, though in some of the islands the word *tauru* means a priest.—EDITOR.

† We think not. It is the Maori pronunciation of the English word master.—

EDITOR.

A MODERN REVIVAL.

One of my informants remarked :—"There used to be *wharekuras* and *wharepurakaus* all round the South, but not in this generation. I have sometimes heard one of those schools called the *Whare-wanaka*, but it was not a common name down here, although some of the North Islanders use it often. I believe, old Matiaha Tiramorehu and others ran a *wharekura* at Moeraki, about 1868, to teach the younger people some history, and that was the last one in the South Island."

In some notes gathered by Mr. James Cowan in Canterbury in 1905, and kindly lent to the writer, occurs this passage :—"Te *Whare-kura* (or *Te Whare-purakau*). About 1868 or '70 Rawiri te Maire, a *tangata-tapu*, revived the *whare-kura* at Moeraki. They built a small house and here Te Maire, his son, Wi Pokuku, and others used to gather, and Te Maire and other elders would recite the history of old."

The collector believes that through this revival of the *whare-kura* nearly fifty years ago, much history was preserved that would otherwise have faded into oblivion.

POWERS OF THE TOHUKAS.

All my informants agreed about the extensive powers of the *tohukas* or priests, as will be seen from the following extracts :—"The *tohukas* were men of *māna* and could do wonderful things. Once at Otago Heads, a North Island and South Island *tohuka* were arguing about their gods, and the Southern priest brought down thunder and rain and won the contest. Another time a North Island *tohunga* came down here but went back North and told the people up there that the spirits were so strong down here that he could not manage them."

"The *tohukas* were often skilled in navigation, and sometimes would steer the *waka-unua* (double canoes), when they would be called '*tohuka-whakatere*.' An ordinary steersman was called a '*takata-whakatere*.'"

"The *tohukas* had power over the winds, and knew the *karakia* to calm and roughen the sea. The gentle winds '*Hine-tu-whenua*' and '*Hine-tapapa-uta*' were called up to smooth the waves and '*Tawhiri-matea*' would be called up to bring on a storm."

"The *tohukas* knew the stars. They knew all about Puaka, the star of Spring showing when planting comes round; Wero-i-te-ninili and Wero-i-te-tokota the stars denoting Winter; Te-waka-a-Tamarereti a very ancient canoe, but now a group of stars in the heavens; and Whiti-kaupeka or Te-ika-o-te-raki, which the Pakeha calls the Milky Way. The old *tohukas* knew all those things, most of which are now forgotten."

"The *tohukas* of old knew very powerful *karakia*. When fugitives were fleeing over mountains they would pray, '*ka karakia te Maori*,

ka tukua te koku (that the mists might descend), and the *tohukas* of the pursuing party would pray, '*kia watea te koku*' (that the fog would clear)."

"The *tohukas* knew the omens of war. When Puoho made his raid on Tutarau [in 1836], Niho [of Westland] who was a *tohuka*, and the son of a *tohuka*, had a dream that a great shark lay across Te Wai Pounamu, and he warned Puoho not to come further, and told him what would happen to him, but Puoho scorned the warning and went on to his fate."

A FAMOUS EXHIBITION.

One of my aged friends narrated his personal experience of the *tohukas'* powers, and firmly believes they were miracle-workers. He says:—"There were great *tohukas* long ago, such as Rakitauneke (of Oreti) and Pakoko (of Tutarau), but even in my time some of great *māna* remained. Such were Matiaha Tiramorehu (whose father Kareke was a celebrated *tohuka*), Pokihi (of Otakou), Tare Wetere te Kaku (of Otakou), Kahupatiti (of Ruapuke) and Te Merehau (of Murikauhaka). Te Merehau could bring on snow or thunder, and he knew a great deal about the heavenly bodies, and Pokihi was also a great *tohuka*. Only once did I see Pokihi show his powers and it was quite enough for me. It was the time the Scotch ships came to Otago [1848], and I was a boy at the *kaika* at Otago Heads. A North Island *tohuka* was visiting Otago, and he told Pokihi that the South had no gods and he defied him to prove that it had. The old man was angered and said *karakia*, and pushed a stick into the fire and pulled it out again. It was a fine day, but when he did this the thunder began to roll, and quickly great drops of rain came on and soon turned into a heavy shower. Crickets or grasshoppers (*tukarakau*) came down in the rain, and I saw them with my own eyes. The people were in a great state of fear, and getting worse, so Tare Wetere te Kahu went in and begged the old *tohuka* to stop, and he put the stick back in the fire and the rain stopped at once. The North Island visitor admitted that the gods in the South were more powerful than any he had known in the North, and he went back to tell the people up there what he had seen done down here." [Note: The above incident was briefly referred to by another old man as quoted in an earlier part of this article.]

ANOTHER INSTANCE.

An intelligent old Native said to me:—"When I was a boy I went on voyages and knocking about with White sailors I lost my belief in the ancient ideas of my people, until a thing occurred which made me see that there was something in what the old *tohukas* had taught. I was at the Taiari *kaika*, near Henley, when the 'Waimea'

a small two-masted schooner of about twenty-five tons came up the river on her way from Dunedin to the Bluff. The vessel lay at the bridge for about a week then sailed, taking a girl as passenger to the Neck at Stewart Island. This was about 1866 or 1867, and a fortnight passed with no word of the craft's arrival at the Bluff. At the end of three weeks the girl's relatives had given her up for dead, and were going to hold a *taki-aue* over her when the old *tohuka* Te Makahi bade them wait until he found out if the 'Waimea' was lost and the girl dead. They scoffed at him and said that he could not do it as the White men had driven away the *māna* of the Maori. '*E kore e māna*' they said, but the old man said he would consult the spirits and see if there was not still power to tell these things. He said no one must follow or watch him and he went out into an orchard. I sneaked out the back door, in my stocking soles, and crept silently along. I could hear the old man reciting words I have never heard before or since and which I did not understand, and he seemed to be casting twigs in the air. All of a sudden he stopped his chanting and without looking round called out angrily, 'There is someone watching me. It is you. . . . (naming me). Go inside at once or the *māna* will depart.' I was so astonished that I obeyed him at once. Some time after he came in and said the vessel had been blown out to sea and was now sheltering in a place which he had never seen before but which he described exactly, and that all on board were well. The old *tohuka* was so sure of what he had seen that everyone believed him, and sure enough word reached us afterwards that the 'Waimea' had had to shelter in Waikawa Harbour in exactly the position he had told us. Te Makahi died soon after, but he opened my eyes as to what *tohukas* could do. Witchcraft by sticks or divining by twigs was called *rotarota* or *niu*, but I doubt if anyone has been able to do such for many years past."

So much for the feats of the *tohukas* as told to me by men who firmly believed in the powers of those old-time "men of knowledge." Some more of the history as preserved by the teachings of the southern *wharekura* will be given in later instalments.

(To be continued.)

SOME PLACE NAMES OF ISLANDS OF THE SOCIETY GROUP.

SUPPLIED BY NATIVES OF THOSE ISLES AT
WELLINGTON, IN 1916.

By ELSDON BEST.

IN traditions preserved by the Maori folk of New Zealand we note a considerable number of place names pertaining to the homes of their ancestors in the far off isles of Polynesia. Some of these names have merely been preserved by oral tradition, while others have been applied to places in New Zealand. In locating such names of places in Polynesian isles we can probably assist to some extent in settling the question as to the islands from which the ancestors of the Maori migrated when they passed down the long sea roads to settle on the shores of New Zealand.

A number of natives of the Society Group have of late been passing through Wellington en route for the training camps of New Caledonia, as also others returning home from the Solomon Isles, where they have been employed as divers for pearl shell for two years. Among other information obtained from these natives is included a number of place names, some of which are well-known New Zealand place names, and some are mentioned in tradition as the homes of Maori ancestors who left them to settle here.

The change that has taken place in the dialect of the Society Isles since the ancestors of the New Zealand Maori left those parts twenty to thirty generations ago, is marked chiefly by the dropping of the *k* and *ng* sounds, their place being supplied by a little catch or break in the voice. Thus one notes a remarkable succession of vowels in some words. *Tangata* has become *ta'ata*, but a word like *kangakanga* would be resolved into *a'aa'a*. Again *wh* seems to have been replaced by *f* or *h* or *r*, thus a word like *whakakakau* in New Zealand Maori would appear as *ja'a'a'au* and *whakaakaaka* as *fu'aa'au'a*. If this progress is still continuing, it would be of interest to know what period of time must elapse before the Tahitian alphabet is composed of the lone letter 'a.'

PLACE NAMES AT TAHAA ISLAND.

Local Name.	Maori Dialect of New Zealand.
Waima-tuhi-ra'i	Waima-tuhi-rangi. In Maori tradition the home of Nga-Toto, father-in-law of Turi, who came to New Zealand in charge of the 'Aotea' canoe. Name located in New Zealand at Hokianga.
Ti'irau ..	Tikirau. A place name on East Coast of North Island of New Zealand.
Fa'ara ..	Whangara. In Maori tradition the house of Tamatea, a chief who came to New Zealand in the 'Takitimu' canoe. Name of a place on East Coast, North Island of New Zealand.
Titira'i ..	Titirangi. In Maori tradition the <i>pa</i> or village of Tamatea at Whangara. Several old fortified hill villages so named on East Coast of North Island of New Zealand. One at Uawa, another at Te Wairoa.
Pu'e-hapopo .. (a hill near the shore)	Puke-hapopo. In Maori tradition a hill at or near Whangara, whence people watched canoe races.
Pi'opi'o-i-hiti ..	Pikopiko-i-whiti. In Maori tradition a place at or near Whangara where canoe races were held, etc.*
Fa'ape ..	Whangape. A place so named north of Auckland, New Zealand. <i>Fa'a</i> denotes a valley at Tahaa island. The Maori <i>whanga</i> is used to denote an expanse or space of land, water or air.
Murifenua ..	Muriwhenua. Name of Northern extremity of North Auckland peninsula. Said to have been named by Tamatea.
Ra'nihi'uroa ..	Rakai-hikuroa. A place name at Poverty Bay, New Zealand. Also the name of a great grandson of Tamatea of 'Takitimu' canoe.
To'ahotu ..	Tokahotu? A small isle at Tahaa.
Motue'a ..	Motueka. A small isle at Tahaa. A place name, Nelson district, New Zealand.
Ta'a'a ..	Takaka. A small isle at Tahaa. A place name, Nelson district, New Zealand.

* It is now tolerably clear from Miss Teaira Henry's researches that there is a place of this name at Tahiti also, and that it refers to the enclosed waters within the reef. Such also is the description by Whatahoro of New Zealand.—EDITOR.

Local Names.	Maori Dialect of New Zealand.
Arahura ..	Arahura. A small isle at Tahaa. A place name and river, West Coast, South Island, N.Z.
Maui-mua ..	Maui-mua.
Maui-pae ..	Maui-pae
Maui-roto ..	Maui-roto
Maui ti'iti'i i te ra'i	Maui tikitiki i te rangi. Four small isles at Tahaa. Two isles named Maui mentioned in Maori tradition.*
Ra'itoto ..	Rangitoto. A small isle at Tahaa (also a hill name). Name of D'Urville Island, Cook Strait, New Zealand.†
Fa'arei ..	Whangarei. Cf. Whangarei, North Auckland district.
Fa'ape ..	Whangape. See above, under Tahaa.
Taputapu-atea	Taputapu-atea. A <i>marae</i> in Opoa district. Preserved in Maori tradition.

The order in which the place names of Tahaa, including those mentioned in the Tamatea legend, occur is as follows :—

Fa'apiti (Whangarua or Whakarua).

Fa'ara (Whangara)

Titira'i (Titirangi).

Hurepiti (Hurerua).

Pu'e-hapopo (Puke-hapopo):

Pi'opi'o-i-hiti (Pikopiko-i-whiti)

Tiamahana (? Tikamahana).

Tautau (an islet)

These names occur in the above order as one walks along the beach. Two more names bring us to Waione; the next is Fa'ape, next but one is Pu'eheru (Pukeheru), the next Murifenua (Muriwhenua). The word *piti* (two) has taken the place of *rua* in the Tahitian dialect.

In addition to those names given above, a number of others are also found in New Zealand. Fa'anui (Whanganui) is at Porapora Island, as also are Hitia'a (Whitianga), Motu-tapu, Pahua, Te Waitapu, Ta'iha'a (Tangihanga), etc.

Perhaps the most interesting item of information obtained from these natives was the statement made by one man that the principal

* We think, however, that the two islands named Maui in Maori tradition refer to the Maui Island of Hawaii, and to one of the lesser islands off its coast.—EDITOR.

† When the Maoris gave the name Rangitoto to D'Urville island one of them said, "This reminds me of my home in Hawaiki," also called Rangitoto, and hence the name of D'Urville Island.—EDITOR.

atua or god of their local pantheon in past times was known as *Io i te vahi naro* (Io of the hidden place), with which name may be compared that of *Io mata ngaro* (Io of the hidden face), the supreme god of the Maori folk of New Zealand. Inasmuch as this name and conception have caused doubt in certain minds that attribute them to missionary influence or teaching, it follows that Tahitians must have invented practically the same name for a newly discovered supreme being, or that there has been collusion between Maori and Tahitian in a pious fraud. On the other hand these curious theories may be quite wrong, and *Io* a genuine blue blooded *atua* from time immemorial, whose name was brought hither by the Maori with those of Tane, Tangaroa, and other gods. We know that missionary teachings have influenced the Maori, and that the present day native may mix native with Christian myths, but no Bible teaching resembles the old Maori account of the cult of *Io*.

At Motue'a (Motueka) islet at Tahaa Island was the abode of a dread monster known as *Ai-fa'arua'i* (Kai-whakaruaki in Maori), a destroyer of mankind. Here we have the Maori myth of the *taniwha* or monster Kai-whakaruaki, who destroyed the people of Takaka and Motueka, in the Nelson district of New Zealand. This story has been brought from Eastern Polynesia and localized in the Nelson district. See "Journal of the Polynesian Society," Vol. III., p. 16.

These islanders know the name of Upe (Maori Kupe) as that of a remote ancestor, but could not give a line of descent from him. A man of one of the northern isles, a descendent of Upe, and bearing the same name, died some years ago.

Another interesting place name mentioned by the natives was that of Mānā, at Ra'iatea Island (the Rangiatea of Maori tradition). This name is pronounced with both vowels long, as the name of Mānā Island in Cook Strait appears in some old Maori MSS.

Fa'aroa	Maori Whangaroa
Fa'arei	Maori Whangarei

There are two inlets or harbours at Ra'iatea, the names of which appear as bay names on our North Island coasts. Fa'aparaoa, Maori Whangaparaoa is at Tahiti, Aora'i (Aorangi) and Hi'ura'i (Hikurangi) appears in several parts of our North Island as hill and mountain names, and Mt. Cook is known to the Maori as Aorangi.

A number of places in New Zealand have the words *mai Tawhiti* (from Tawhiti) attached to their names, as Te Kawakawa-mai-Tawhiti and Te Mahia-mai-Tawhiti. The latter has special mention in Maori tradition, wherein it is stated that when the immigrants in the 'Takitimu' canoe left Muriwhenua, in the far north, they came down the east coast seeking Te Mahia-mai-Tawhiti. They passed Te Ika a Taurira, saw Waikawa and Kahutara loom up; then Ruawhoro stood up, and said, "Here is Te Mahia." As they drew in to the land,

Nukutaurua stretched outwards. They landed and examined the place, which did not closely resemble 'Te Mahia (of Hawaiki);' but they settled there and, opening the parcel of gravel they had brought from across the ocean, they poured it out at Te Mahia-mai-Tawhiti. They performed all the ceremonies they had been taught, and, next morn, a whale had drifted ashore. Their mother had said to them, "At the place where a whale shall drift ashore, at that place you two must dwell." It is of interest to note that, according to Maori tradition, Nukutaurua was formerly an island.*

A lengthy list might be compiled of Society Island place names that appear in New Zealand, but what is needed is a local correspondent there who has a fair knowledge of Maori traditions. Much interesting matter might yet be collected, especially, perhaps, in the northern isles of the Group.

[The name Tahaa in Maori would be Tahanga. It is Taanga in Rarotongan. Its ancient name was Anupe, whilst those of Porapora were Fa'anui and Vavao. The ancient names of Ra'iatea were Ioretea and Havaii, whilst the whole of the Society Group (excluding Tahiti) was named in ancient times Te Aotea. The whole Group (including Tahiti) was anciently called Tahuhu.

Many more names in this Group will be found identified with those in Maori traditions in the book "Hawaiki," and in "Reports of the Australasian Association for the Advancement of Science" for 1891 and 1898.—EDITOR.]

* Which is most clearly born out by the physical features of the place. The former strait is now filled with low sand hills. It is here the great rift extending from Wellington passes out to sea.—EDITOR.

NOTES ON THE NGATI-KUIA TRIBE OF THE SOUTH ISLAND, N.Z.

BY S. PERCY SMITH.

IN 1894, when living in Wellington, a frequent visitor was old Eruera Wirihana Pakauwera, otherwise known as E. W. Kaipara. At that time the old man was about 76 or 78 years old, for he stated that at the death of Tama-i-haranui at the hands of Te Rau-paraha, in 1830, he (E. W. P.) was about 12 years old. He was a communicative old fellow in some subjects connected with his tribe, but would not be considered a first-class Ruanuku, or learned man. A great deal of information was nevertheless obtained from him by both Mr. Elsdon Best and myself, and particularly on the subject of the tribal songs of his tribe, Ngati-kuia, indeed he dictated to me some 150 songs of various lengths, which were written down at the time in Maori shorthand. Few of these songs, etc., have any interest. He had an astonishing memory for his native songs; it was only necessary to quote any one line, and he would immediately begin droning the rest of it. On other subjects—excepting that of bird catching—he was not well up, and his tribal history was extracted from him with difficulty, though the stories of Māui and Tawhaki were told fairly well; he had evidently learnt them by rote from the teaching of his grandfather Pakauwera, and was careful to repeat them in the exact words he had been taught.

He drew a very strong distinction between the histories of Māui and Tawhaki. He told the former story with glee, but for some time declined to recite that of the latter, though finally doing so, for, said he, “Tawhaki is a god, and all about him is *tapu*.” Needless to say, both are claimed by the Maoris as ancestors. Te Matorohanga, the Sage of our two volumes of “Memoirs” (Vol. III. and IV.), states that much of the story of Māui was a ‘winter night’s tale,’ the common property of all, not like so many of their traditions as told in the Whare-wānanga, which were of a semi-sacred character. This is a distinction well worth noting.

At the massacre at Hikapu, in the upper part of Pelorus Sound, at its junction with the Kenepuru Sound, when Te Rau-paraha’s and

Pehi-Kupe's tribe nearly exterminated the Ngati-kuia (this was in 1828-29), E. W. Pakauwera, then a small boy, escaped with his father (Kaipara), and as they climbed a hill some distance from Hikapu the boy looking back saw the flames and smoke of their home arising to the clouds, and asked his father what it meant. "That is thy ancestor's bones burning at the hands of Ngati-Toa," said the father. In this massacre his mother Kunari was taken prisoner by Te Whakarau, and was subsequently married to Apitia of Te Ati-Awa tribe, and lived for some time at D'Urville Island, subsequently at the Chatham Islands. She was, says her son, a very handsome woman; tall and well made, with long, chestnut-coloured curls hanging down to her waist.

Old Pakauwera was the head of his tribe in 1894, and lived near Canvass-town at the head of Pelorus Sound (or Te Hoiere, which is the Maori name of the Sound). He passed away some years ago. The following are some of the notes obtained from him; but the songs as a rule are not worth translating.

The Ngati-kuia (or Kati-kuia, as our informant always pronounced the name in accordance with the South Island change of the 'ng' with the 'k') derive their name from a woman named Wainui (*kuia* means an old woman), who was the wife of Koanga-umu, both of whom came to New Zealand in the 'Kura-hau-po' canoe together with Awaawa-wetewete-tapiki, who settled at Te Taitapu or Massacre Bay, South Island. The tribe claims that their ancestors came from Hawaiki (or Tahiti) in the 'Kura-hau-po' canoe at the same time as several other canoes as a fleet, and they made the land on the East Coast, 'Kura-hau-po' came on south, landing parties here and there, and eventually she went on to the Grey River on the West Coast, South Island, whilst 'Taki-timu' canoe proceeded down the East Coast.* Some of the Rangi-tāne tribe derive descent from the same people, and the Ngati-Apa tribe of Rangi-tikei, North Island, claim the 'Kura-hau-po' as their ancestral canoe. This means probably that Ngati-kuia are a branch of that division of Ngati-Apa which eventually settled on the West Coast of the South Island, and came to be known as Ngati-Apa-ki-te-ra-tō (or the Sunset Ngati-Apa). Pakauwera says they were also closely connected with the extinct tribe of Ngati-Tu-mata-kokiri.

The territories of the Ngati-kuia appear to have been confined to the water-shed of the Pelorus Sound, for on my asking Pakauwera whether their people had any tradition of the massacre of part of Capt. Fernel's boat crew at Arapaoa Island to the west of Queen

* In this connection see "J.P.S.," Vol. XXII., p. 217, on the question as to whether 'Kura-hau-po' canoe did, or did not make two voyages to New Zealand.

Charlotte Sound, he replied they had not, for that part of the country was held at the time of the massacre by Ngati-Apa, and that Ngati-kuia only owned Pelorus Sound and D'Urville Island (or Rangitoto).

Pakauwera says Ngati-kuia were '*he iwi karakia*,' a people using many *karakias* (invocations, incantations, ritual, in fact), but not '*he iwi makutu*'—a people of sorcerers, like Te Ati-Awa of Taranaki.

Their only *karakias* were charms to cause the wind to cease, or to prevent the *hapuku* fish (gropner) biting their opponents' bait; but by using *parapara-mounu* (a special kind of bait) the fish still would bite. They were good fishermen. The following is one of their customs to cause the dangerous winds to cease, it is called a *rotu*: If a canoe were out at sea fishing, or for any other purpose, and a storm came on, the chief of the party would say to his wife, who would be bailing out the water of the canoe, "*Whakaarahia te huruhuru!*" (Uplift the hair). The woman would then pull out a hair from her private parts and hold it up in her hand with her arm stretched out at full length, whilst the husband would repeat a long charm. The hair of the private parts is said to have been placed there by Rangi, the Sky-father, the husband of Papa, the Earth.* This lock of hair was not an offering to Tangaroa, god of ocean. So says old Pakauwera. It was probably an offering to the Sky-father to propitiate him and thus cause the storm to cease. It is suggested that the first line of the *karakia*, quoted by John White in "*A.H.M.*" Vol. I., p. 107 (Maori), thus: "*Huruhuru takiritia i Rarohara*," refers to the same custom, for it was used under somewhat similar circumstances. The charm or invocation recited by Pakauwera is lengthy and difficult to translate. It commences:—

Ko te huruhuru o Rangi,	'Tis the hair of the Sky-father,
Kia whakahinga—ā,	Let it fall, ā!
Kia whakahinga ki te hau,	Let it fall to the wind,
Kia whakahinga ki te tonga.	Let it fall to the south (i.e. storm).

Like all Maoris Ngati-kuia were good fighters. Though we know so little of their history, one of their raids was mentioned by Pakauwera which has an interest as giving the origin of a *mere*, which is probably still with the Whanganui tribe.

In the times of his grandfather Pakauwera, he, Maihi and Te Wai-here led a war-party of Ngati-kuia from their homes at Pelorus Sound to attack the people of Kai-koura. The chief of the latter people was Te Koake, and in the fight that ensued he was killed and his people defeated. Among the spoils of battle was a celebrated jadeite *mere* named '*Ohiwa*,' which was brought back to Pelorus

* According to the teaching of the East Coast *tohungas*, the hair was taken from Punaweko, one of the offspring of the Sky-father, when woman was created. See "*Memoirs Polynesian Society*," Vol. III., p. 140.

Sound, and remained in the hands of the people for very many years. It was finally stolen by a woman visitor from Whanganui, and taken to that place. Said Pakauwera, "Major Keepa knows where it is." It is described as being superior in beauty to any other *mere* in the country. It was in the keeping of Te Haere when stolen. The following is the saying about it: "*Te Koake te tangata ko Ohiwa te rakan.*" (Te Koake is the chief, Ohiwa is his weapon.)

About 1894, old Pakauwera dictated to Elsdon Best "The Story of Hine-popo," which was published in this "Journal," Vol. III., p. 101. The old man had a strong sense of fun, and some of his stories were really very amusing. The following is a specimen of them, but it ought to be read in the original to properly appreciate it:—

THE STORY OF RIIA.

"Riia dwelt outside, at the mouth of the Pelorus Sound (Hoiere is the Maori name); his village fronted on the ocean itself, and fish was the principal food of the people. He had a great friend named Turia, who lived a long way up the Sound, where salt-water fish were not procurable as at Riia's home. Now Riia was the man who gave utterance to the following 'saying':—

'Kei hea toku hoa a Turia, tē puta mai ki waho nei ki te matau whakaareare, ki te ngutungutu ki te wairore, ki te hū ki waho ra. E hara tau! he whakatangi tamariki.'

(Where is my friend Turia, that he does not come outside here to the wide open space and taste of delicious fish, to the fresh winds of the sea. Thine is not a pleasant life, 'tis naught but child's work.)

The last sentence refers to the catching of pigeons, parrots, etc., for which the forests of Pelorus were celebrated. Turia enjoyed none of the delights of fishing, when fish took the hook every day of the year, whereas birds were only caught in their seasons, where food was plentiful and fish were constantly suspended on the drying stages, where there was plenty of *hapuku* (gropner) and *koiro* (conger eels), and all the fish of the sea.

Pigeons (preserved) are only eaten at night. After they are snared and placed in the *papa-totara* (or troughs made of *totara* bark), then may they be eaten in daylight, for the time of snaring has passed.

When Turia heard the 'saying' of his friend Riia, he said to his people, 'What is the month in which fish are scarce?' To this the people replied, 'In Puwai-awa-tahi.' (June.) So Turia remained at home always having in mind the saying of his friend Riia. When the month of May came, he arranged with all his men to proceed to the forests and commence bird-snaring. When they had snared a large number at the troughs, they were cooked and preserved in their own fat—there were 40 *papa-huahua*, or bowls of birds procured in this manner. On the completion of this work Turia said to his people,

'All this food we will take outside to the sea, for this is Puwai-awa-tahi, the month of scarcity with the fish.' All the people consented to this, and then they launched their canoes and proceeded to the home of Riia on the seaside, where they hauled them up on the beach and proceeded to build shelters for themselves, and then awaited, anticipating the usual presents of food to strangers from the people of the place. Nothing came, however, for the good reason the hosts had no food to give. On the third day Turia's party presented the whole of their 40 cases of preserved birds to Riia.

Now the man Riia on receipt of this handsome present was overwhelmed with shame, for this was the month of Puwai-awa-tahi, and no fish were to be procured to feed his guests with. So Turia presented his gifts, 40 cases; two of them he opened in the *marae* of the village so that his friend Riia might see their contents. And now all the people set to and had a feast, for the people of Riia had no food at all.

On the following day Turia and his people returned to their homes. After they had left, Riia and his people desirous of making a return present of food, and feeling much ashamed at failure in hospitality, went out to sea to fish. It was at the time of the *tai-moi* (neap tides), so they got none. Then they waited for the spring tides and tried again; but a storm came on, and Riia and his people were drowned; drowned in attempting to fulfil the meaning of his boast to Turia.

When the news reached Turia, he said, 'Alas my friend Riia, who invited me to go outside to taste thy delicious fish, now thou art drowned in the very sea that thou boasted of producing abundant food. Farewell!'

Another of the old man's yarns that he delighted in telling was as follows: Tari was a member of the Ngai-Tahu tribe that dwelt in the pleasant district of O-amaru in South Canterbury. He had a favourite saying, or boast, that was constantly on his lips. This was it:—

Ka haere i te whenua, ko au, ko Tari!

Ka whati i te parekura, ko au, ko Tari!

FREE TRANSLATION.

Of all great travellers, 'tis I, 'tis Tari!

He who puts the enemy to flight in battle, 'tis I, 'tis Tari!

Now, an old man named Te Iwi-kai-tangata and his son, had to make a journey, and Tari decided to accompany them. As they went along every now and then Tari would utter his boast, until the old man got sick of it. He carried a spear in his hand. At the third repetition of the boast Tari wound up by adding the words, "O Tari, of the great thoughts! O Tari, of the lofty ideas!" The old man Te Iwi-Kai-tangata was marching in front, the boy following Tari. The former

turned round facing Tari and said, "*E! koia ano?*" (A! is it so?) and made a lunge at Tari with his spear, striking him full in the chest and flooring him. Tari arose and a fierce struggle ensued. Then the old man called out to the boy, "Do your part! spear him!" "Where?" said the boy, "In the anus!" replied the old man. The boy did so and drove his spear into the vitals of Tari and killed him, and thus ended his boasting, whilst the old man and his son proceeded serenely on their way no longer annoyed with Tari's refrain.

WHAKATAU-POTIKI AND TE TIHI-O-MANONO.

The following is one of Pakauwera's stories—other versions of it have been given by Sir George Grey in his "Polynesian Mythology," and by John White in his "Ancient History of the Maori." The Rarotongan people are also acquainted with it, but have it in far more detail than the Maoris of New Zealand. An abbreviated edition of the story was published in "*Hawaiki*," 3rd Edition, p. 202, as translated from the Rarotongan traditions. There is no doubt the incident of the burning of the Tihi-o-Manōno is historical, and apparently took place shortly before Manaia's migration to New Zealand, at a date which can be approximately fixed as about the years A.D. 1225 to 1250—See our "*Memoirs*," Vol. IV., p. 127. The Moriori of the Chatham Islands also have their own version of the story, which will be found in our "*Memoirs*," Vol. II., p. 67. The scene of the story is the Western Pacific, in the Samoan and Tonga Groups, and we may judge from the many particulars given in the Rarotongan version, that the naval battle took place off the Haabai Island of the latter group, the fleet of Whakatau and his friends sailing from Upōlu of the Samoan Group.

The following is old Pakauwera's version :—

This is a story arising out of the murder of Tu-whakararo, who was killed by the people of Te Tihi-o-Manōno. Whakatau-potiki did not see the murder of his elder brother, but was told all about it by their mother Apakura. Whakatau, was a very small man, indeed he was likened to a child of very few years. But he was a very learned and sacred personage who had acquired a knowledge of all the sacred ritual of his people; he understood all the *karakia o te rangi* (the ritual of Heavenly things—implying a full knowledge such as is expressed in our "*Memoirs*," Vol. III.). He was called Whakatau-potiki in consequence of his small size (*potiki*, youngest, or little child). He was indeed the youngest child of his parents, and was called also Whakatau-pungawerewere on account of his small size. (*Punga-werewere*, a spider.)

It was he who avenged the death of his elder brother Tu-whakararo. When he heard of the death, he urged on his parents, the elders, and people of his tribe the necessity of avenging it. He said,

"It will be for you adults to do the fighting, as for me I will go with you to bail the water out of the canoe," he well knowing that his own powers would find a means of bringing the delinquents to account. All agreed to the proposal; and then the canoes were launched, the party embarked and away they paddled for their destination. (The Rarotongan version here gives the account of the muster of the forces on the beach, 500 in number, the description of their arms, and some of the leader's names.)

After the expedition had started, Whakatau's elders thought he had been left behind, for he was nowhere to be seen in the canoe. But he had reduced himself to the size of a spider (by his supernatural powers) and had hidden beneath the carved figure at the bows of the canoe.

So the fleet paddled on until they arrived off the home of their enemies. There they met a fleet of canoes belonging to Te Tihi-o-Manōno, and a great naval battle ensued, in which the latter were badly beaten. Whakatau, rising from his position, stood in the bows of their canoe and did prodigies of valour, aiding very largely in the discomforture of the enemy. All the enemy's fleet was destroyed except one canoe, which escaped owing to its speed, and landed its crew on the shore at their home.

Before leaving their home Whakatau had said to his mother Apakura, "You will not be in ignorance of our proceedings, for you will see the flames from Te Tihi-o-Manōno reflected on the clouds."

The defeated people on landing fled to a large house where they lived, which house was called Te Tihi-o-Manōno, and there they assembled together with others who had not taken part in the fight, and began to describe the incidents of the battle and why they had suffered defeat. They said, "We have all been defeated and many are dead. There was one man to whom our defeat was principally due, a very small man, not at all as big as an adult." They were asked, "How big was he? such as I am?" The recitor of the story replied, "Not so! a very tiny little man." Then another man got up and asked, "Was he at all like me? my size?" The others replied, "Not a bit like you; a very small man indeed; no higher than this (showing his height, about four feet or so)."

Whilst this was going on Whakatau had crept into the house and heard all that was said by the *tanga-whenua*, or people of the place. He had (by his supernatural powers) decreased his size to that of a spider. One of the escapees from the battle seeing Whakatau, called out, "He was just like that thing which sits in front of me!" Whakatau jumped up, knowing that he had been recognised, and rushed for the door. In the meantime his companions to the number of two hundred had surrounded the house, and as soon as Whakatau was outside, they shut and barred the doors and window of the house,

and Whakatau-potiki set fire to it. The flames rose up and reddened the sky, whilst all inside the house were burnt to death. The glare of the fire was seen by Apakura at her distant home, and she at once commenced to sing her paen of victory :—

Ko wai ko te ahi	Whose was the fire
I hunuhunu ai te tau i a au.	That burnt, for my loved one?
Ko 'Uru-taki-nuku,'	'Twas 'Uru-taki-nuku'
Te rama a Whakatau	The torch of Whakatau
I tahuna ai ra,	With which was burnt
Ko Manōno-i-te-rangi	Manōno-in-the-skies
Te ngakinga i te mate	In avenging the death
No Tu-whakararo-e.	Of Tu-whakararo, my son.

THE DOINGS OF MAUI.

Pakauwera's history of the feats of the celebrated Polynesian hero, Māui, is somewhat bald in comparison with the other accounts that have been preserved; but they are nevertheless worth preserving because the series differs somewhat from other accounts, and it is by the aid of such differences when considered in connection with the various versions, that we may finally arrive at their true meaning. To this end Mr. Westervelt's collection of the numerous stories relating to Māui, published in his volume, "*Māui, the Demi god*," will render the greatest assistance. There are evidently two heroes of the name of Māui, one whom we may distinguish as "*Māui, the Demi god*," the other as "*Māui, the navigator*," and it is from the latter and his four brothers that Maoris trace a descent—he flourished about fifty generations ago. The other, the Demi god, is vastly more ancient, a fact which will be recognised, when it is known that some of Māui's feats are to be found in the myths of the Indians, Scandinavians and other races.

The first of Pakauwera's stories of Maui belongs to the more ancient series. It is as follows :—

MAUI, THE SUN AND THE MOON.

"Māui's first undertaking was in connection with the Sun and the Moon. He separated them off from one another, for the reason that had he killed the Moon right out, there would have been no light (at night). The Sun he also separated that off to give light to all parts, and so that there should be a distinction between summer and winter, and he thus separated them, and bound each one (to its own sphere of action)." The old man does not tell us the story of Māui's thrashing the Sun to make it go slower, which story I hold to be the mythical or emblematic account of the difference in the length of the days between a former and a more recent home of the Polynesians. The modern theory about the Moon, as enunciated by Major Dawin, F.R.S.,

(I think) is that it once formed part of the earth. The Maoris have hit upon much the same idea, but substitute the sun for the earth.

MAUI AND IRAWARU.

The following story must also be very ancient, and probably belongs to that class of myth which has been promulgated by the priesthood to conceal some esoteric meaning, of which several instances are known among the Polynesians. This is Pakauwera's story:—

“Māui and his brother Taraka (Northern Maori, Taranga, who, however, is usually said to be Māui's mother) dwelt together, but the latter more often lived with his mother. Taraka was a man. As they dwelt together in their home, their mother used to prepare food for them, and Taraka used to gobble up his food, so that Māui went short. On one occasion he said to Taraka, his elder brother, ‘Let us go forth to the *pakihi* (or open country).’ (*Pakihi* is a South Island word for the grass land.) Their mother asked, ‘Where are you two going?’ To which Māui replied, ‘We are going for a walk.’

So the brothers went off to the *pakihi*, and when they got there Māui said, ‘Let us sit down, for I feel unwell.’ After a time Māui said to Taraka, ‘Come and eat,’ and he forthwith fed his brother with filth, the latter thinking it was proper food.

After this Māui threw his brother down on the ground, and proceeding to transform his appearance, by pulling out his legs, and made him a tail, then the arms were lengthened so that they should be legs also; he made the ears erect, lengthened the head and made him a wide mouth, until he looked like a dog. Then Māui went to one side and called Taraka to come to him, but he would not come. Then Māui whistled, upon which Taraka followed him, . . . and then he gave Taraka the name of Irawaru, because he had turned him into a dog.

After Irawara had eaten some more filth, Māui returned home, and when his mother asked where his brother was, he replied that he would shortly return. So the old woman waited a long time, but the other son did not appear; she therefore said to Māui, ‘Your brother has not returned.’ Māui told her to call him which she did, but there was no answer. At last Māui said, ‘Whistle for him!’ This the old woman did, and then the dog appeared, and when she saw that he had been turned into a dog she said, ‘O you have completely spoilt your brother!’ At which Māui burst out laughing.”

MAUI, MAHIKA AND FIRE.

The next of old Pakauwera's stories refers to the first discovery of fire, and evidently this is very ancient, belonging to the same series as the foregoing, or in other words to the times of the first Māui. In our

"Memoirs," Vol. III., p. 178, it is suggested that this legend has reference to the discovery of fire from a volcanic outburst.

The following is the old man's story:—

"At this period Māui and his relatives lived in a certain house, and they were engaged in harvesting the *kumara* crop. But Māui himself remained always in the house (i.e., he did not assist in the work). All this time the brethren were indulging in feasts of the *kumara*, but they would not disclose to Māui whence they derived this food. Whilst his relations were engaged on this work, Māui was wondering where was the road to the place whence the *kumara* was obtained, for his brethren would not disclose it to him, and he could not discover it.

So Māui determined on a scheme by which he might find out all about his brethren and his parents' doings. They all slept together in one house, but the people always left for their work before daylight, leaving Māui asleep. One night he got hold of his mother's *maro*, or waist cloth, and hid it underneath him. When she waked up she could not find her *maro* and searched all over for it. When Māui saw her thus engaged he asked, 'What are you looking for?' She replied, 'I can't find my *kopa* (another name for a *maro*).' 'Here it is,' said Māui, and gave it to his mother. By this time day was breaking and things could be seen. His mother took the *maro* and went forth from the house. Māui followed her secretly and saw that she disappeared into the ground. 'This then is the road,' thought Māui, and he prepared to follow, first making use of his miraculous powers to turn himself into a sparrow-hawk, and then he flew off and down the place in the ground where his mother had disappeared, and soon discovered his brethren engaged in the work of digging up *kumaras*. Alighting on a tree, Māui imitated the voice of a bird and said, '*Ko, ko, ko, ko.*' When the people heard this and looked up and saw a bird, they decided to kill it to eat; but do all they could they did not succeed.

After a time Māui changed himself back into human form and joined in the work of digging *kumaras*, at the same time reciting his *Koko-kumara*, or digging song, thus:—

Papa, papa te Whatitiri i runga,
Ko taua tini, ko taua mano,
Te wai o Huru-makaka,
Te tohi atu ki te wai o Tu-tau-araia,
Ka uhiuhia te kakara o Tai-porohe-nui,
I taku aro.
Whiua ki te whakarua koia,
Whiua ki te whakarua koia.

(This is part of a much longer *karakia*, or invocation, known to other tribes. The old man could not explain its meaning; the translation does not afford much light on the matter either. All connected with the *kumara* crop was very sacred. A free translation is:—“Crash, crash the loud thunder up above, it is the same numbers, the same thousands, the waters of Huru-makaka; perform the rite to the waters of Tu-tau-araia, the sweet scent of Tai-porohe-nui envelopes me. Cast (or direct) (the prayer) to the North West, indeed).

After Māui had changed himself into human form, he asked his mother, ‘What is that strange noise I hear?’ (i.e., the noise of a fire-burning). His mother replied, ‘What is that to you? It is your ancestor Mahuika.’ Māui then said, ‘Would it not be possible for me to go there?’ His mother replied, ‘Do not attempt it, you would be killed by your ancestor Mahuika.’

Nevertheless, Māui arose and proceeded to find out the source of the noise. Arrived there he found the fire of Mahuika burning, so he drew near to examine it, and said to Mahuika, ‘Give me also some fire.’ So Mahuika gave him some, and Māui started to return. Presently he came to a stream, into which he *kourua* (to thrust, a Ngati-kuia word) thrust the fire which was immediately extinguished. He then threw some water over himself, so that Mahuika should think he had fallen into the stream. On his return to Mahuika, he said, ‘Give me some more fire, that which you gave me went out when I fell into the water.’

By this time Mahuika began to see that he had to do with the celebrated individual whose deeds of deceit and daring were the common talk of everyone, and he determined to be equal with him, so he gave him some fire which would react on Māui himself and kill him. On securing this fire Māui again turned himself into to a sparrow hawk and flew off, but as he went some of the fire dropped and all the world caught fire, Māui himself getting burnt and barely escaping with his life, but succeeded in extinguishing the fire at last, by calling on the powers of the heavy rain, the snow, and thunder storm. But the seeds of ‘the fire of Mahuika’ remains in the trees *kaikomako*, *totara* and others. (These woods, and certain others, were used for procuring fire by friction.) After this Māui took on his human form and returned home.”

MAUI AND THE TUNA.

The following is probably one of the stories relating to the ancient Māui, and its meaning is equally obscure at present, but no doubt has an esoteric meaning. It may be the description of the catching of an alligator during the period the Polynesians dwelt in Indonesia,

and we know it is about that time that one of the Māui family dwelt there.

“This is another story of Māui’s doings. There is a certain thing that dwells in the fresh water, which is in the habit of eating men, that is, it is a *taniwha* (usually described as an immense saurian). When any one goes to fetch water, this creature seizes and eats him. Its name is Tuna (which is the common name for eel).

Māui boasted that he could kill this monster; but every one said he would not be able to do so. To this Māui replied, ‘It can be done by laying down skids, and there must be nine of them.’

So Māui went off with a man whom he persuaded to accompany him, and there they laid down the nine skids leading up from the water. Then Māui said to his friend, ‘When the monster comes, you stand at the first, or lower, skid to entice him; but stand in a careful manner, so you are not caught. When it reaches the second skid, do the same, and so on to the ninth.’ When the man reached the first skid, Māui commenced to recite his *karaka* or incantation, as follows:—

Mata tuna ki te rango tuatahi,
Ko ira i, ko ira i, ko ira i, torowai,
Mata tuna ki te rango tuarua,
Ko ira i, ko ira i, ko ira i, torowai,

and so on repeating a couplet for each skid as the monster ascended, until he reached the ninth, and there Māui killed the Tuna.”

HINE-NUI-TE-PO.

Pakauwera’s next story of Māui, differs a good deal from that ordinarily given, and is difficult to follow, but was evidently told in the same words in which he had been taught. Hine-nui-te-pō—The-great-lady-of-night (or oblivion) was the presiding goddess in Hades, where she ruled with the god Whiro, the embodiment of all evil. (See a much fuller account in “Memoirs Polynesian Society,” Vol. III., p. 144).

“Then he listened; and looked also. Māui said unto his mother, ‘What is that which is *kamu* (the noise of the lips opening and shutting) there?’ When next morning came Māui said he would go and see. So he and his elder brother Taraka (who was turned into a dog, see *ante*) went off, and reached the side of the dwelling of Hine-nui-te-pō, where they found the door open. He entered by the (? her) head, dwelt in the eyes, then the breast; after all his chest had entered, then the arms, and down to the waist, the thighs and the legs, when he was laughed at by his companion Taraka, and so it was closed (presumably the thighs of Hine-nui-te-pō) and thus Māui died. If he had been able to come forth at the other end, mankind would

never die, they would have lived for ever, both Maori and Pakeha (white-men)."

TE MATAU-A-PIKI-MAI-AWEA.

This last story of Māui has to do with 'Māui, the navigator', as I hold, and is the Maori version of the story known to all branches of the Polynesians in much the same form, but usually much more briefly. Pakauwera says:—

"The above is the name of the fish hook of Māui, with which he fished up this island of Te Ika-a-Māui (The-fish-of-Maui, the North Island of New Zealand).

Now Māui dwelt at his home with his brothers and friends. On one occasion he said to them, 'Let us all go to sea' (to fish); but his friends said, 'No! we alone will go.' Māui persisted, 'Let me go also.' The others replied, 'No! you must remain ashore, you will be up to some mischief if we let you go.'

So the others went off to sea leaving Māui at home. They returned with an abundance of fish. On another day after this again Māui proposed, 'Let us all go on to the sea,' but the others gave the same answer and left Māui ashore. On another occasion the same thing occurred, this time Māui offering to go and bail out the water of the canoe. He had prepared his hooks and lines, which he had concealed in his clothing. But the brothers again refused their consent. Then Māui said, 'If you let me go I will remain quite still and merely watch your proceedings,' and then the others at last consented to his accompanying them.

So they all started and paddled their canoe out a long way to the usual fishing ground, and commenced fishing whilst Māui sat looking on. After a time the men wished to return home, but Māui said, 'Give me some of your bait to put on my hook.' But the others refused. Māui begged for some bait, but without success. Seeing this, Māui drew out his line and hook from under his garments, and having tied on some of the flower of the bulrush, with his right hand he smote his nose until the blood poured forth, which he smeared with his left hand on to the hook.

So Māui let down his line until it touched the bottom; at the same time the others kept saying, 'Let us return ashore,' these words being handed backwards and forwards between those in the bow and those in the stern of the canoe. Māui, who was sitting in the centre of the canoe, replied, 'Wait! wait until the fish takes my bait.' His companions called out, 'Be quick then, and let us return ashore.' Soon after Māui got a bite; he began to pull in; two long and strong pulls, and the line became stretched out straight and began to pull the canoe after it. The men shouted out, 'O! Let go your line; it is an *atua-tuhae*' (a demon, a monster) but Māui replied, 'A! But this

is the very thing I came out for, I won't let go!" And he commenced his *karakia* as follows :—

Tina, tina taku aho!	Be firm, be strong, my line,
Te ihi o te rangi,	With strength derived from heaven,
Ko koe e mau mai na,	Thou, who art firmly caught
Naku ano taku matau i ta!	By this hook of my own making.

Then was Māui able to pull up his fish, and behold! it was the land. The houses were standing, the dogs barking, people sitting and fires burning! This was Te Ika-a-Māui (North Island of New Zealand). 'That fish was not hauled up from this (North) Island, but from Aropaoa at the north end of the South Island; and hence is the 'Kauae-o-Māui' to be seen near Heretaunga.'" (i.e., the Cape south side of Hawke's Bay, where several little islets and rocks project from the Cape in a curve, supposed (by the Maoris) to be where Māui's hook and line fell. The translation is "Māui's jaw"—his fish-hook was made from a jaw-bone.)

The old man's story of Tawhaki must await until it can be dealt with together with others from various parts of the Pacific.

NOTE ON THE MANAIA IN MAORI CARVINGS.

BY S. PERCY SMITH.

IT is passing strange that all the writers (so far as I know) on the subject of the *manaia*—the many suggestions that have been made as to what it is, its origin, and meaning—appear to have overlooked the fact that this is a Samoan name for a lizard. The name as applied to a lizard is lost in Maori, and (I think) in all other dialects of the wide spread Polynesian language. Investigations so far made seem to show that the Samoans were the first to enter the Pacific and, no doubt, they brought the word with them, whilst the later migrations have lost the word.

The *manaia* is often depicted in Maori carvings as a lizard apparently feeding on the ear of the human figure to which it is usually attached. Or, it may be, whispering some (? evil) counsel into the recipient's ear. Sometimes the *manaia* has a snake-like appearance rather than a lizard, and again, it occasionally has a bird-like head.

This is not, however, intended to be a dissertation on the *manaia*, about which much might be said; but rather to call attention to a drawing to be found in the "Journal of the Royal Anthropological Institute," Vol. XLVI., page 440, where we see a coiled snake with large head feeding, or at any rate touching the ear of a human figure, precisely as we see it in Maori carvings. I quote below the story of this picture as given by the Hon. John Abercrombie, F.S.A., Scot.:—He says, "Among the few letters of Miss Blair preserved in the Royal Scottish Museum is an envelope containing a photograph, a reproduction of which is given by Figs, B.C. The envelope is docketed outside as follows: . . . 'photos of the Queen of Sheba's idols that are in the Museum at Bombay (I think); were found near Aden when repairing the dam built by the Queen of Sheba in recognition of the benefits she had received from her visit to King Solomon.' It was afterwards ascertained that this sculpture was not in the Bombay or Calcutta Museum."

The accompanying plate is taken from the picture on page 440 of the work quoted, but the picture itself on that page is by no means



THE QUEEN OF SHEBA'S "IDOL."

(Copied from the "Journal of the Royal Anthropological Institute,"
Vol. XLVI., p. 440.)

clear, so it cannot be said for certain whether the figure with the snake attached is male or female. It is possible the "idol" is intended to represent the Biblical account of the temptation of Eve prior to the expulsion of Adam and Eve from the garden of Eden. There are marks on the chin of the principal figure that may be taken for tattoo; a primitive form of the Maori and Egyptian *kauae*, or chin pattern of tattooing.

The smaller double figures in the picture has a considerable resemblance to figures carved on the Fox *pataka* in the Auckland Museum, and a drawing of which is also to be seen in Bulletin No. 5, p. 18, Dominion Museum. The attitude is very much the same, and is that of copulation.

Aden (surely the most barren looking place on earth), where Queen Sheba's "idol" is said to have been found, is in the ancient "Land of Saba," the southern corner of Arabia; and it is from this country the late Judge Fornander, of Hawaii, in his book, "The Polynesian Race," claims that the Polynesians originated. He has been followed by others, as the late Judge Fenton and Lieut.-Col. Gudgeon; but, as I have stated in "Hawaiki," I do not think the traditionary evidence places the original Fatherland so far to the west.

The similarity in apparent *motif* of the Maori *manaia* and the Queen of Sheba's "idol," is well worth following up.

The three pictures in the same publication (Plates XXV-XXVII) originating from the same locality, show an "idol" that is somewhat like the Easter Island type of face, etc.

REVIEWS.

"A DICTIONARY OF THE MAORI LANGUAGE."

BY THE VEN. ARCHDEACON H. W. WILLIAMS, B.A.

WELLINGTON, N.Z., GOVERNMENT PRINTING OFFICE.

WE are very glad to welcome this fifth edition of "Williams' Maori Dictionary," the first edition of which was compiled by the late Bishop W. Williams at Paihia Mission Station, Bay of Islands, in 1844, followed by a second edition in 1852. The third and fourth editions were by Bishop W. L. Williams of Waiapu, in 1871, 1892, and now we have the fifth edition by the latter's son, Archdeacon H. W. Williams. We heartily congratulate the Archdeacon on the successful termination of his fifteen years' labour during his spare time, the last year being devoted entirely to this work.

The present work (which is "edited under the auspices of the Polynesian Society") is a Maori-English Dictionary, while the former editions included also an English-Maori part. As showing the large accumulation of additional matter in the latest edition, the fourth edition consisted of 236 pages, while the new one has 586 pages, with (approximately) 24,000 meanings of words, many meanings of course often being attached to one word.

Many Maori scholars have contributed their collections of words to this edition, and from all parts of New Zealand, so that the work represents that part of Polynesian speech spoken in New Zealand more fully than any previous edition. But, notwithstanding the help the author has thus received, he would be the last to say that all Maori speech has been included. There are a great number of obsolete words embodied in the ancient poetry and *karakias* (or incantations, prayers, charms, etc., etc.) the meanings of which can at present only be guessed at; and these, as a rule, have been excluded in the work before us.

We always understood that the late Alexander Shand had compiled and forwarded to the author, a fairly complete vocabulary of the Moriori dialect of the Chatham Islands; but it does not appear in this volume. There were probably good reasons for excluding it; but at the same time the publication of such a vocabulary would have a good deal of importance in helping to solve the origin of that people, which, though satisfactorily explained in our "Memoirs," Vol. IV., so far as the writer is concerned, may not be so to others.

Archdeacon Williams has supplied abundant examples of the use of each word in the Maori language, but few of these are translated; to do so would have occupied a large space, though useful to the learner. And the authorities of the quotations are generally given.

In order to form some idea of the number of meanings—not separate words—in the Dictionary, the following comparison with other dictionaries of the Polynesian language, is given. But such numbers are only a rough approximation:—

Maori Dictionary	..	586 pages—about 24,000 meanings.
Hawaiian Dictionary	..	513 pages—about 12,000 meanings.
Samoan Dictionary	..	286 pages—about 15,000 meanings.
Marquesan Dictionary		192 pages—about 15,000 meanings.
Tongan Dictionary	..	206 pages—about 13,000 meanings.
Tahitian Dictionary	..	292 pages—about 9,000 meanings.
Fijian Dictionary	..	170 pages—about 8,500 meanings.

In many of the above Dictionaries the causative form of the verb is given which tends to increase the number of words, while the Maori Dictionary only gives those in which such causative alters the meaning of the word, and thus the comparison is all in favour of showing that a larger number of distinct words and meanings have been collected for the Maori branch of the language than the others.

The new Dictionary is certainly an advance on its predecessors and will prove of extreme use to Maori scholars. It is to be obtained from the Government Printer, Wellington. Price 20s., post free in the Dominion.

MAORI STOREHOUSES, Etc.

WE have also received from the Dominion Museum, Bulletin No. 5, "Maori Storehouses and Kindred Structures," by Elsdon Best, of the Museum Staff, Wellington. Govt. Printer, 1916.

The work appears to be fairly exhaustive of the subject, though the Director of the Museum, Dr. J. Allan Thompson, states in the preface, "In spite of the efforts made to exhaust the subject, it has already been found that the publication of such a monograph as that on the stone implements only serves to open up fresh sources of information, and it will be necessary in the future to publish supplementary papers in some suitable form."

Mr. Best quotes his authorities, but we may be sure that a large part of the matter herein recorded is derived from his own intimate knowledge of Maori life and customs. The work is well illustrated with photographic illustrations, and the 103 pages give full descriptions of the various kinds of buildings used as storehouses.

Why does our old colleague use the abomination of double vowels to express stress on, or for long vowels, as, for instance in *aka kaaii*, instead of *aka kái*? The future philologist will surely see in such cases the dropping of a consonant, and spell the words *aka kakaiki*!

MAORI AND OTHER POLYNESIAN MATERIAL IN BRITISH MUSEUMS.

BY H. D. SKINNER, D.C.M.

THE most notable collections of Maori material in English museums visited by the writer are those of the British Museum, the Museum of Archaeology and Ethnology, Cambridge University, the Liverpool Museum, and the Rosehill (Lord Northesk's) Collection, now on loan at the Tudor House, Southampton. Scarcely to be distinguished from these in importance are the collections at the Royal Scottish Museum, Edinburgh, the Bristol Museum, the Hancock Museum, Newcastle, and the Royal Museum, Canterbury. But there is hardly a provincial museum that has not some Maori things, and they are often extremely rare and beautiful pieces. In general the objects in British museums are small and light, a quality arising out of the necessities of travellers and explorers. I have not seen anywhere a really large piece of carving. For the same reason the collections of stone implements and weapons, excepting greenstone, are small and uninteresting. Where British collections excel is in the smaller articles of wood, and in objects made from bone and greenstone.

On the whole the most notable feature of all these collections is the fish-hooks. The field collector in New Zealand is familiar with endless series of the bone points of fish-hooks found on beaches and on ancient village sites. As to the shape of the wooden shanks to which they were attached, as to the angle at which they were set, and all else about them, he is very much in the dark. The student may learn a good deal from the fish-hooks in the Auckland Museum, but for final light on many points he will have to visit Great Britain. Perhaps the most perfect fish-hook was seen: in the Royal Museum at Canterbury. The shank, which is about four inches long, is of whale bone and is phallic. The bone point is barbed and has for bait-knob a tiny *manaia* head, exquisitely finished. In the Hancock Museum there is a set of five fish-hooks cut from shells. Each is attached by a line a few inches long to a stick notched as in sketch. I do not know the purpose of the apparatus. The stick is too small and weak to be a rod.

Pendants made of whale tooth, the point of the tooth carved to represent the head of a fish, may be seen at the British Museum. There is a very fine example in the Hancock Museum. This type is extremely rare in New Zealand collections and its name and significance do not seem to have been recorded. Judging from pictures the type must have been common in Cook's time.

Whistles and flageolets are extremely common. A bone whistle in the British Museum is ornamented with a lifelike etching of a lizard, calling to mind the lizard carved on a bone-box in the Auckland Museum. A Maori whistle of whale ivory in Mr. Edge-Partington's collection has the rich yellow colour that arises from coconut oil. It was purchased in Fiji. In the same collection is a Fijian club ornamented with Maori carving, likewise purchased in Fiji. Similar clubs in the British Museum, the County Museum, Truro, and the Canterbury Museum, New Zealand, has given rise to the theory that there is a hill tribe in Fiji, whose decorative art is an exact parallel to that of the Maoris. Mr. Edge-Partington holds the simpler theory of a Maori resident in Fiji. A very beautiful whistle in wood is in Mr. Fuller's private collection, and an equally fine one, with dogskin loop and ornament, is in the Hancock Museum. Flageolets are common, but are not so well designed nor so beautifully decorated as the whistles. Of wooden trumpets there is a short example (36 inches) in the Hancock Museum, and a splendid example, upwards of six feet in length, in the Liverpool Museum. The bell of this specimen is double, and the flax binding is ornamented with tassels of dogs' hair. The best shell trumpet noted is in the Museum of the Yorkshire Philosophical Society at York. It has a carved wooden mouth-piece, which is attached to the shell by flax binding. It has a flax cord for carrying.

Carved feather-boxes are very numerous. The largest collection of them is, of course, at the British Museum. The most perfect example and, in the opinion of the writer, the finest achievement of the Maori artist in that kind that has been preserved, is in the collection of Mr. A. W. Fuller, at Sydenham Hill. In this box mastery in design and consummate skill in execution unite to form what would have been acclaimed a masterpiece in any age or country. Hardly below this box in merit, but of entirely different design, is one which is the pride of Baron A. von Hugel at the Cambridge University Museum of Archaeology and Ethnology. The design here is of remarkable boldness, contrasting with the example previously mentioned, which is lacelike in effect. There is a beautifully carved lid with more modern body in the Royal Scottish Museum at Edinburgh. This example has a small piece of greenstone inlaid. Another example, the location of which I cannot recall, has inlaid a piece of whale ivory. The largest box seen, and certainly one of the finest, is in Mr. Edge-Partington's

collection, and has been figured in "Man." There are some good examples in the hands of dealers. An unusually large example I was shown was priced at £100.

As is to be expected, the British Museum has much the largest and finest collection of greenstone. The *tikis* include one in which the full-face human figure is carved on both sides. The well-known *tiki*, with a split head (sometimes described as double-headed) proved on examination to be a hybrid between *hei-tiki* (breast-pendant) and *matau* (fish-hook). The *tikis* of the Northesk collection are a particularly fine lot, but do not include any rare types. The British Museum has recently acquired by purchase a part of the John White collection made in the neighbourhood of Dunedin. The purchase includes a number of greenstone chisels and gouges. The *tikis* of this collection, about twenty in number, are now on loan at the Bristol Museum. In the Northesk collection at Southampton there is a fine greenstone adze, about seventeen inches in length, ornamented with the notches generally found on *toki-poutangata*.

Carved paddles are much more numerous in British collections than in New Zealand. Those at the British Museum and in the Northesk collection are specially worthy of mention. The canoe sail at the British Museum is, I believe, unique, and deserves to be figured and described. Model canoes are very common, but none appear to be made to scale. A very finely carved *ko step* (or foot-rest on a spade) is in the Royal Museum at Canterbury. Of larger pieces of wood carving only two pieces call for mention. One of them is the extremely interesting trapezoid figurehead, of northern type, in the British Museum, figured in "Maori Art," and in "Man." In this piece the *manaia* forms have degenerated so far that they bear a superficial resemblance to elephants. The second is a carved lintel now in the Horniman Museum. This is perforated in the manner common at Rotorua and further north, and is an unusually fine specimen.

There are some good flax mats on view at the Royal Scottish Museum, and an interesting section at the British Museum. A hand net for fishing, of rare type, is in the Museum at Bath, and is decaying through neglect.

MORIORI OBJECTS.

The British Museum has a large and most important collection from the Chatham Islands, derived largely from the Meinerzhagen collection. The bone objects indicate a close affinity with the Otago region in New Zealand. There is a whalebone *patu*, with a very deeply serrated edge, and having a realistically carved bird's head at the butt. The adzes are numerous and interesting. In the Northesk collection are four small Moriori adzes. The Pitt-Rivers Museum, Oxford, has three bone fish-hooks. The Museum of Archæology and

Ethnology at Cambridge has some *patus*. In the private collection of Mr. Hodgson, Curator of the Museum, Plymouth, are a few interesting pieces, including two half-finished *okewas*.

EASTERN, NORTHERN AND CENTRAL POLYNESIA.

For all this region the British Museum collection completely eclipses the rest. Perhaps the most interesting class of objects are the wooden human figures from Easter Island. These show a remarkable likeness to the Moriori rendering in wood of the human figure, a likeness which in itself would amount to proof of some genetic connection. The Easter Island fish-hooks in Mr. Fuller's collection are closely allied to the fish-hooks of the Otago region in New Zealand. Material from the Hawaiian Islands is scarce, and the same may be said of the Marquesas. The carved paddles from Mangaia and High Island are very common, as are the well-known decorated adze handles of the same region. Of these there are many splendid examples still in the dealer's hands.

WESTERN POLYNESIA AND MELANESIA.

Again the British Museum is in the lead. The collection from this area of the Pacific, now at Cambridge, is very full and very important. There is much material in private collections and in the hands of the dealers.

PACIFIC COAST OF AMERICA.

American material is well represented at the British Museum, but is scanty in all other museums visited. The only people who show any trace of Polynesian influence, so far as the writer has been able to observe, are the Haida. The material culture of these people shows some close, and entirely unexpected, resemblance to that of the Maoris. Light on this at present obscure problem may be expected from Mr. Ling Roth's forthcoming papers on looms and methods of weaving, the first instalment of which was published in the "Journal of the Royal Anthropological Institute," Vol. XLVI.

In conclusion it may be stated that the writer is engaged on the compilation of lists of all Maori objects on exhibition in British Museums. The lists are complete for a number of museums, and are on record at the Dominion Museum, Wellington. It is hoped that the census thus begun will be of service to the students of the future.

THE LEGEND OF THE KOROTANGI.

BY GEORGE GRAHAM.

FOR some years past I have been striving to get some further evidence in connection with the above legend.

In "Transactions New Zealand Institute," Vol. XXII., p. 140, will be found Major Wilson's article, which gives several *waiatas* (or songs) ably translated, and supplemented by a note from Mr. Tregear. Some doubt was subsequently cast on the authenticity of the stone relic which the article by Major Wilson described (*vide* "Proceedings," Vol. XXII., p. 522). These doubts never appeared to be cleared up—perhaps they never will be now.

My enquiries have not resulted in anything that will shed any further light on the history of the stone relic said to be the identical object which was lost in ancient time, and lamented for in several *waiatas*. However, the legend is undoubtedly of great antiquity. I have heard it recited in varying form (as is usual in all folk lore) among the Waikato, Hauraki, Kaipara and Arawa people. The tradition does not seem to be known in the far north and far south, and I am inclined to believe it is of 'Tainui' origin.

A version of the *waiata* for Korotangi was sung for me by Noka Hukanui, an aged man of the Awataha settlement in Shoal Bay, Auckland. He claims descent from 'Tainui' crew and Waiohewa tribe of these parts, and asserts that this was the form in which he had heard the *waiata* for Korotangi sung by the old people of Waitemata and Waikato :—

He *waiata* tenei mo te rironga o te manu ko Korota :—

Kaore te aroha o taku nei manu
Titoko tonu ake i te ahiahi
Ka tomo ki te whare taku ate kau ai
Tirohia iho, e hine, ma, ki te parera e tere atu na
Ehara tena he manu Maori. Me tikina
Me titiro ki te huruhuru whakairoiro mai no tawhiti.
Kei whea Korotau ka ngaro nei ?
Tena ka riro, kei te kato kai
I te rau pohata nga whakangaeore.
E waiho ana koe hei tiaki whare
He korero taua ki taku taumata.
I koparea pea koe ki te huahua
Pohewahewa mai no Rotorua.

This is a lament for the loss of the bird Korota :—

Overwhelming is my affection for my bird
 It prepossesses my soul's deepest depths at eventide
 When I enter my house ; and causes my heart to throb.
 Look ! oh daughters, at the duck which swims away yonder.
 That is indeed no common bird. Bring it and
 Observe its plumage ornamented abroad in distant parts.
 Oh where is Korotau lost ?
 He has departed—to pluck food
 From the leaves of the *pohata* (sow thistle)
 With (his) deep thrusting bill.
 You were left to guard the home
 So that the hostile war-party might have cause to speak
 of my hill-top home.
 Perhaps you turned your eyes away to the preserved birds
 From Rotorua, causing you to stray from here.

In explanation of the *waiata*, Noka's wife gave me the following legend extant among her people, the Ngati-Kahukoka and Ngati-Te-Ata tribes (Manukau district). These tribes claim descent from 'Tainui' crew, and also from the ancient Waiohewa tribe :—

"There was a man in olden times who came here in 'Tainui.' He settled in Manukau. He went to see his relatives at Kawhia, and married a female relative of that place. His name was forgotten when I was a child ; my mother had forgotten it. Whilst he lived with his wife at Kawhia he went one day to catch fish by trailing the hook behind his canoe. He caught a bird on the hook, and drew in the line, intending to kill the bird. When, however, he saw the beauty of its plumage, he brought it home and kept it as a pet in a hut which he built for it, feeding it on the best of all foods he could procure, even feeding it on the much desired *huahua* (birds preserved in fat). Now his wife thought his idea very foolish, and that much good food was being wasted ; especially as the bird was of no use—it was a mere ornament. So whenever her husband was absent fishing or hunting she shewed her illwill and teased the bird. She ate the *huahua*, and other good foods her husband had set aside for her to give the bird, which bird was a Korotangi. The bird fretted at its illtreatment and managed to escape—perhaps the woman let it go so that there might be no more waste of food, and that her husband might then devote more attention to her and his other duties. She wished herself to eat the *huahua*, which her people obtained in exchange from other tribes. She did not wish the bird to get any, for *huahua* was scarce, and came from distant parts—from the Arawa tribe—in exchange for the fine mats and garments her people made in Kawhia. When the husband returned he went to greet his pet bird Korotangi, but he found it had gone. He asked his wife where Korotangi was. She replied, 'He has gone ; he escaped and has

swum away out to sea to the home from whence you caught him and brought him.' So he went to seek his bird. In vain he went to the hill-top near their fortified village to scan the face of the ocean. In vain he went far out to sea in his canoe. He never again found Korotangi. All he found was some feathers it had shed on the ocean. So he brought the feathers home and wept over them, and composed the foregoing *waiata* for Korotangi. He made a carved box to hold them. Then his wife's people told him how his wife had purposely let the pet escape after illtreating it; how she fed it on *pohata* leaves only, whilst she ate the foods he had provided. Then he became distressed and left his wife. He journeyed homeward to his place at Manukau, and lived there until extreme old age. He sorrowed for his bird, and when he opened the carved box to gaze on the feather relics he wept and sang the *waiata*. When he died he was interred with the carved box and his feather relics, for that was the custom in ancient times. His bones were afterwards sent to his people at Kawhia, also the box of feathers. They were all made up in a bundle (*pute*) and smeared over with red ochre, hence the name of that place at Kawhia called 'Te Pute,' which belongs to Ngati-Apakura tribe."

The expression "Korotangi" is still used as a term of endearment, or as a simile for any object treasured or loved. A mother lamenting the death of a child will, in her lament, refer to her lost one as her "Korotangi."* No doubt the simile has its origin in the above tradition, which also seems to be a feasible explanation of the *waiata*. It certainly explains the reference to the eating of the *pohata* leaves and the *huahua* from Rotorua, as well as the allusion to the *taumata* (hill-top or ridge).

The variations 'korota' and 'korotau' are undoubtedly the result of what we would call poetic license; they are only used in *waiatas*.

Noka said the *waiata* was, and still is, sung as a funeral lament (*tangi*), and I myself have so heard it sung, with various additions suitable to the special occasion. This custom accounts for the varying forms of most Maori songs and proverbs.

It is, of course, possible that a stone relic known as "Korotangi" was brought in the 'Tainui' canoe. Perhaps the pet bird was called Korotangi because of such tradition brought from Hawaiki, and then extant in reference to a similar bird. The question has some connection with the problem of the "Whence of the Maori," especially if there are any South Sea Island myths which can now be traced to a common origin. Here is a chance for the Polynesian scholar to make some useful research.

* Korotangi appears as a place name at Mahurangi, said to be a *pa* of Maki's people there.



PROCEEDINGS.

POLYNESIAN SOCIETY.

On the 24th September, 1917, a Meeting of the Council was held at the Library, when there were present: The President, and Messrs. Newman, W. W. Smith and Roy. Apologies were received from Messrs. Fraser and Bullard.

After dealing with correspondence, the following members were elected :—

C. A. Wilkinson, M.P., Eltham.

F. W. Platta, Resident Commissioner, Rarotonga.

Also as corresponding members :—

His Excellency, M. Julien, Governor of French Oceania, Tahiti.

The Rev. Péré Hervé Audran, Paumotu Islands.

The following papers were received :—

Maori Mummies. By E. Tregear.

The Language of Uvea, Loyalty Island. By E. Leverd.

Some Oceanic Color Names By F. W. Christian.

Traditions and Legends, Murihiku. By H. Beattie.

THE LAND OF TARA AND THEY WHO SETTLED IT.

THE STORY OF THE OCCUPATION OF TE WHANGA-NUI-A-TARA
(THE GREAT HARBOUR OF TARA) OR PORT NICHOLSON
BY THE MAORI.

BY ELSDON BEST.

ABOUT the time that the Norse seafarers were exploring the new found coasts of far Vinland, the Harbour of Tara lay lone and silent in the south land. From the storm lashed cape of the far north to the rugged island outposts of the south, the smokeless lands awaited the coming of man. The far stretching forests, the lakes, rivers and seas, the plains, vales and mountains, were occupied only by the offspring of Tane and Tangaroa, of Punaweko and Hurumanu. The fair isles of the south had, through countless centuries, slowly ripened for occupation by man; man the destroyer, and man the maker.

The story of the discovery and settlement of Port Nicholson, or Wellington Harbour, is closely connected with that of the discovery and settlement of New Zealand by Polynesians, hence we give a brief account of those happenings, both due to the energy and skill in navigation of the old-time Polynesian voyagers. In most cases we are able to assign an approximate date for historical occurrences connected with the Maori Tradition, but in regard to the time of the discovery of these isles we are at fault, for apparently no reliable genealogy from the discoverers has been preserved. From other evidence, however, we can assume that such discovery was made not less than forty generations ago, or say the tenth century.

The first voyagers to reach these isles are said to have been two small bands of adventurers from Eastern Polynesia, who, under the chiefs Kupe and Ngahue (also known as Ngake), reached these shores in two vessels, probably outrigger canoes, named 'Mātāhorua'

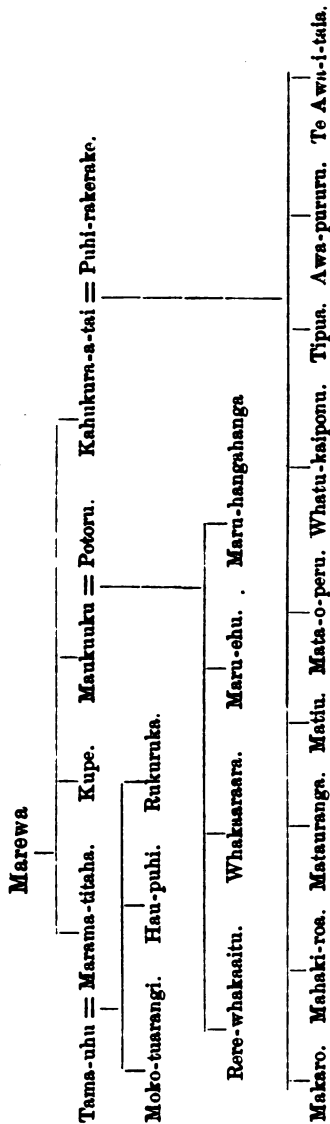
and 'Tawiri-rangi.' We are told that Kupe was accompanied by his wife and children, and this is probably correct, for the Polynesian voyagers often carried their women folk with them on deep sea voyages, even as Maori women accompanied their men on war expeditions.

Poupaka = Mowairangi
 Posturu = Tahapunga
 Aparangi = Kupe

The wife of Kupe, one Aparangi by name, was a granddaughter of Poupaka, whom tradition claims to have been a famous and bold navigator, though tradition claims too much for him when it dubs him the first deep-sea sailor, for at that period the Polynesians had sailed far and wide athwart the great Pacific Ocean. However, it is well to extol one's own ancestors. Part of the tradition reads:—
 "It was Poupaka who began sailing abroad on the ocean, when all others feared to do so on account of their dread of Tawhirimatea and his offspring (personified forms of winds), hence the following saying became famous:—'*Tutumeiao Tawhirimatea, whakatoa ana Poupaka,*' as also this:—'*Tutu te aniwaniwa, ka tere Poupaka i te uru tai.*'"

The story of the coming of Kupe is encrusted with myth, and there are several versions as to the cause of his coming. One of these versions is to the effect that his daughter Punaruku was slain while bathing at Wai-o-Rongo, at Rarotonga, where she was attacked and, as our mythopoetic Maori puts it 'carried off to Tai-whetuki,' the house of death. Kupe pursued the monster who had slain his daughter across far ocean spaces until he finally caught and slew him at Tua-hiwi-nui-o-Moko, in Cook Straits, assisted by his nephew Mahakiroa. Others who assisted him were his relatives Tipua, Kaiponu, Awa-pururu, Te Awa-i-taia, Maru-hangahanga, Maru-ehu, Hau-puhi, and his attendants Komako-hua, Popoti and Ahoriki. The following table shows the position of persons mentioned in this tradition in regard to Kupe. It was given by Te Matorohanga* of Wai-rarapa, and shows Matiu and Makaro as nieces of Kupe, instead of daughters as they appear in another version:—

* This is the 'Sage' of our Memoirs, Vol. III. and IV.—EDITOR.



It is unnecessary to give the full account of the voyage of Kupe and Ngahue from Eastern Polynesia to Aotearoa, as he named New Zealand; we will confine ourselves to that part of it that affects the Wellington district. Kupe was a chief who possessed interests in three different islands, for his father belonged to Hawaiki, by which name the island of Tahiti seems to have been known, his mother was a native of Rarotonga, while his maternal grandfather was of Rangiatea, now called Ra'iatea (one of the Society Islands).

After a weary voyage across the southern ocean, one day a low hung cloud attracted attention. Quoth Kupe, "I see a cloud on the horizon line. It is a sign of land." His wife cried, "*He ao! He ao?*" (A cloud! A cloud!) That cloud betokened the presence of land, rest and refreshment for cramped and sea racked voyagers. The two vessels made the land in the far north, where the crews remained for some time, after which they continued their voyage down the east coast of the North Island. On the way down Kupe named Aotea island (the Great Barrier), and the mainland was named Aotearoa, after the white cloud greeted by his wife Hine Te Aparangi (*ao tea* = white cloud). The longer name may thus be rendered as Greater Aotea, or Long, or Great Aotea. When Kupe returned to Hawaiki from these isles, the people asked him:—"Why did you call the new found land Aotearoa, and not Irihia or Te Hono-i-wairua, after the homeland our race originated in?" But Kupe replied:—"I preferred the warm breast to the cold one, the new land to the old land long forsaken."

Our voyagers stayed a while at Castle Point (Rangi-whakaoma) and then came on to Palliser Bay, where they remained for some time to refit, at a place called Te Matakītaki-a-Kupe, so named by his daughter Hine-uira, because, from a rock at that place, Kupe looked upon the South Island and Mt. Tapuae-nuku (*matakītaki* = to inspect, look at). In a saltwater pool at Te Kawakawa Kupe is said to have kept two kinds of fish known as *kahaparu* and *ngongopuni*. We are told that Kupe left Rere-whakaaitu at this place, Matauranga at Turaki-rae, Kahukura-a-tai at the entrance to the Whanga-nui-a-Tara, and Matiu and Makaro within the harbour, while he went on to the South Island after exploring Wellington Harbour. All these folk gave their names to the places they were left at, which probably means that places were named after them, and not necessarily that they lived or camped at all of them.

Our seafarers now came on from Palliser Bay, and entered the harbour, landing at Seatoun, the foreshore of which place is known as the Turanga-o-Kupe, possibly so named from the fact that the sea rover was hurt against a rock when bathing at the Pinnacle Rock, known as the Aroaro-o-Kupe. While encamped at this place Matiu and Makaro are said to have named the two islands, Somes and Ward, after themselves. Rocks in the sea at Sinclair Head and Tongue Point are said to have been named Mohuia and Toka-haere after two of the daughters of Kupe.

Hori Ropiha, of Napier, remarks that Kupe and Ngake (Ngahue) distributed their children all round Aotearoa. Their food was wind alone, and in these days those folk bear the aspect of rocks. The following lines from an old song refer to these occurrences:—

“He uri au no Kupe, no Ngake
E tuha noa atu ra kia pau te whenua
Te hurihuri ai ko Matiu, ko Makaro.”

The Maori, with his mythopoetic mind, would not state baldly that certain places, rocks, islets, etc., were named after these personages.

Hori goes on to relate the old myth that Kupe left here the obstructions to travellers by land, such as the *ongaonga* (nettle, *Urtica ferox*), the *tumatakuru* (*Discaria toumatou*), and *papaii* (*Aciphylla*), which were burned in after times by Tamatea of Takitumu, an immigrant from the Society Group. Again we refer to a reference in song:—

“Nga taero ra nahau, e Kupe!
I waiho i te ao nei.”

(The obstructions there, by thee, O Kupe! left in the world.)

Another old local myth is to the effect that our harbour was at one time a lake in which dwelt two monsters named Ngake and Whataitai (*syn.* Hataitai, the native name of Miramar peninsula). These two beings attempted to force their way out of the harbour. Ngake succeeded by forming the present entrance, but Whataitai failed in a similar attempt at Evans Bay. Hence he assumed the form of a bird and betook himself to the summit of Tangi-te-keo (Mt. Victoria), where his shrieks were plainly heard.

In the quaint conceit in which the North Island is called Te Ika-a-Maui (Fish of Maui), Wellington Harbour is styled the right eye of the fish, and Wai-rarapa Lake the left eye.

Leaving Wellington Harbour our seafarers moved on to Sinclair Head, where they camped for some time in order to lay in a stock of sea stores in the form of dried fish and shellfish, for which that place has ever been famed in Maori annals. Here also they procured quantities of *rimurapa* (*D'Urvillea utilis*), the great wide stems of which they utilised as vessels (*poha*) in which to store and carry their dried foods, a use to which this giant seaweed was frequently put by the Maori. It was on this account that the party named Sinclair Head Te Rimurapa. The point near this head known to us as the Red Rocks is called Pari-whereo, or Red Cliff by natives, on account of the peculiar colour of the slate rock in that vicinity. Here are two old myths concerning the origin of such redness. One is a somewhat prosaic one, namely that Kupe had his hand clamped by a *paua* (*Haliotis*) so severely that the flowing blood stained the surrounding rocks, as also the *ngakahi* (limpet, *Patella*) of the adjacent waters. The other version sounds better, and is to the effect that Kupe left his daughters at this place while away on one of his exploring trips. He was away so long that the maidens began to mourn for him as lost to

the world of life. They lacerated themselves after the manner Maori, even so that the flowing blood stained the rocks of Pari-whereo for ever.

Moving on from Sinclair Head the rovers stayed a while at Owhariu, and then went on to Porirua Harbour. While at this place one of Kupe's daughters is said to have found on the beach at the northern side of the entrance a stone highly suitable for a canoe anchor, hence it was placed on board 'Matahorua' to be used for that purpose. This stone anchor was named Te Huka-a-tai because such is the name of the kind of stone it was composed of. On account of this occurrence Kupe left one of his stone anchors at Porirua; one named Maungaroa because he had brought it from a place named Maungaroa at Rarotonga in the Cook Group. This anchor is said to have been carefully preserved for centuries, and is now in the Dominion Museum, Wellington. Long years ago old Karehana Whakataki of Ngati-Toa conducted the writer to a spot near, and on the eastern side of the railway line at Paremata, a few hundred yards north of the bridge, and there showed him Kupe's anchor. It is a heavy and unwieldy waterworn block of greywacke, of a weight that casts a doubt on the assertion that it was used as a canoe anchor, certainly it could not be handled on any single canoe. A smooth faced hole through one corner of it is said to have been where the cable was attached, but it bears no sign of human workmanship. This change of anchors is said to have been the origin of the name Porirua, but the statement is by no means clear. We know of no meaning of the word *pori* that throws any light on the matter.

The voyagers went to Mana Island, off Porirua Heads, where Mohuia suggested that the island should be so named as a token of the *mana* (authority, etc.) of the voyagers, which was agreed to. This name origin is by no means clear, for the name of the island is pronounced Mānā, whereas in the other word both vowels are short, mānā, and the correct rendering of vowel lengths is most essential in Maori. A point or headland at Ra'iatea island is known as Mānā, and it may be thought that the name is a transferred one that has been corrupted, but this seems doubtful. A native writer, however, seriously enough, gives the island name as Manaa to show that the final vowel is long, but as this method of denoting long vowel sounds is never consistently followed by any native, we are still in doubt concerning the first syllable.

From Mana Island the explorers crossed Cook Straits, went down the West Coast of the South Island, and, at Arahura, discovered greenstone, a very important occurrence in Maori history, of such value was that hard and tough stone to them in the manufacture of implements. Here also at Arahura the explorer Ngahue is said to have slain a *moa* at or near a waterfall in the river. On his return

home to Hawaiki he reported that the most remarkable products of Aotearoa were greenstone (nephrite) and the *moa*.

The explorers coasted both islands ere they left on their return voyage, but these further adventures do not concern our harbour story. On his return Kupe visited Rarotonga, Rangiatea, Tonga, Tawhiti-nui, and Hawaiki, that is Titirangi, Whangara, Te Pakaroa, and Te Whanga-nui-o-Marama, and at these places gave an account of his voyage, and of the moisture laden land he had discovered at *tiritiri o te moana*, that is, in the great expanse of the southern ocean. Here Kupe the voyager passes out of our story.

The interesting feature of this voyage is that the discoverers of these isles came to a lone land. They found here no human inhabitants, according to tradition, but when the next Polynesian voyagers reached these shores they found a considerable part of the North Island occupied by man, showing that probably not less than eight or ten generations had passed since the time of Kupe.

THE COMING OF THE MOURIURI OR MAIORIORI FOLK.

The people found here by the first Maori (Polynesians) to settle in New Zealand, are generally alluded to as Maruiwi, though that was not a racial name for the people, but merely that of a chief, and, later, of a tribe. Three famous *pu korero*, or conservers of tribal lore, of the early part of the last century, named Tu-raukawa, Nga Wakataurua, and Kiri-kumara, stated that the Chatham Island natives were known as Mouriuri, not Mooriori, and we know that those folk were descendants of the original inhabitants of the North Island, or Aotearoa. There is no explanation as to whether or not the Maori bestowed that name upon them, either prior to their leaving these shores, or on the occasion of the islands being discovered by Europeans and visited by Maori adventurers some time later. Presumably the alleged corrupt form of Mooriori (so spelled in a Maori manuscript) was obtained either from the natives of the Chathams or from Maori experts (to be corrupted later). Such primitive peoples seldom have a racial name for themselves, and the racial name of Maori for our New Zealand natives was apparently not used as such formally, for none of the earlier writers mention it.

In giving the positions of some of the aborigines of New Zealand at the time they left the Rangitikei district to settle at the Chathams, the above experts remarked that the persons named were the principal men of the Mouriuri folk.

According to traditions handed down by the Maori the original settlers of New Zealand were descendants of the crews of three canoes that came to land on the Taranaki coast and settled in the Urenui district. These folk had been driven from their home land by a westerly storm, but must apparently also have been driven southward,

to reach these shores. They may have drifted hither from the New Hebrides or the Fiji Group, for they described their home land as having a much warmer climate than that of New Zealand. That land they called *Horanui-a-tau* and *Haupapa-nui-a-tau*, which are unknown to us as island names, and their three vessels were called *Okoki*, *Taikoria* and *Kahutara*.

Maori tradition states that these early settlers were an ill favoured folk, dark skinned and ugly, tall and spare, with flat faces and flat noses, upturned nostrils, projecting eyebrows and restless eyes. Their hair was harsh and stood out, or was bushy; an indolent folk and treacherous, extremely susceptible to cold. They erected no good houses, merely rude huts, wore no garments in summer, but merely leaves, and rough woven capes in winter. They lived on forest products and fish, and did not understand the preserving of food. Their weapons were the *huata* (long spear), the *hoeroa*, the *kurutai*, and the *taverarera* (whip thrown spear); another was the *pere* or *kopere*, to project which they bent a piece of *manuka* (wood), using dog skin for cords.

This description does not seem to fit the Fijian, and the origin of our first settler remains a mystery. A few alleged Mouriuri words preserved are of Polynesian form, but the description of their persons points to a Melanesian origin. They apparently differed much from the Maori, and may be the origin of the Melanesian peculiarities seen in many of our natives, a fact noted by a number of writers.

These Mouriuri, or Maioriori, or Maruiwi folk were found occupying the northern half of the North Island by the first Polynesian settlers to arrive here. Their settlements extended as far south as *Oakura*, or, as another version has it, *Wai-ngongoro*, on the west coast of the island; and about as far as *Mohaka*, in *Hawkes Bay*, on the east coast. After the arrival of the Maori-Polynesian settlers some of the original people settled in the *Napier* district, the inner harbour at that place being named after one of their chiefs, *Te Whanga-nui-a-Orotu*. We shall see, in the days that lie before, that a remnant of these people, known as *Ngati-Mamoe*, were pushed southward in later times, and took refuge at *Wellington*, prior to occupying the South Island.

The incoming Maori seem to have rapidly increased in numbers, owing to the fact that they obtained numbers of women from the aborigines to supplement the number of those brought from Polynesia. As time rolled on this people of mixed descent waged relentless war on the original people, until the remnants of the latter were found only in the wild interior, such places as *Maunga-pohatu* and *Taupo*. A few fled to the *Chatham Isles*, as remarked above.* But we are

*These Chatham Islanders called themselves Maioriori when Europeans first went among them.

anticipating, and must now bring the Maori from the sunny isles of Eastern Polynesia.

THE COMING OF THE MAORI.

THE POLYNESIAN VOYAGER TOI REACHES NEW ZEALAND.

We have here no space for the whole of this most interesting tradition, and can give but the bare outlines of it. In the time of Toi, who flourished at Hawaiki, Society Isles, thirty-one generations ago, a number of vessels were carried away by a storm from that island. Among the crews were two near relatives of Toi, one of whom, Whatonga, was his grandson. Many of these ocean waifs, including Whatonga, did not return to the home island, hence Toi sailed in search of his grandson. He visited a number of islands, and sailed as far west as Pangopango, at Hamoa (Samoa), and found some of the castaways at that group, but not his own relatives. He then sailed down to Rarotonga in the Cook Group, but again met with disappointment. He now resolved to go further afield, and said to Toa-rangitahi, a chief of Rarotonga:—"I now go forth to seek the mist moistened land discovered by Kupe. Should one come in search of me, say that I have sailed for land in far open spaces, a land that I will reach or be engulfed in the stomach of Hine-moana."*

Even so Toi the voyager sailed from Rarotonga in his vessel named 'Te Paepae-ki-Rarotonga,' and boldly went forth on the great expanse of ocean that rolls for 1500 miles between that isle and New Zealand. The story of how he missed this land, but discovered the Chatham Isles, need not be told here, sufficient for us that he eventually reached the land of Aotearoa. He stayed some time with his crew at Tamaki (Auckland isthmus) among the Mouriuri folk of that place, then the party proceeded to the Bay of Plenty and settled at Whakatane, where his descendants are still living, and point out the site of the home of Toi, the voyager from far lands—one of the gallant old-time sea rovers who laid down the *ara moana* or sea roads for all time.

THE COMING OF KURAHAUPO.

WHATONGA REACHES NEW ZEALAND IN HIS SEARCH FOR TOI.

Some time after the departure of Toi, from the home island in Eastern Polynesia, Whatonga returned to find that Toi had sailed to range the wide seas in search of him. Whatonga resolved to go after him, and, having prepared his vessel, 'Kurahaupo,' he carefully selected a crew of hardy deep sea sailors, and bade farewell to his home for ever. As the sacred ritual performance over his vessel closed, Tu-kapua said to him:—"O son! Fare you well. You will yet find and greet your elder. *He ihu whenua, he ihu tangata.*" And

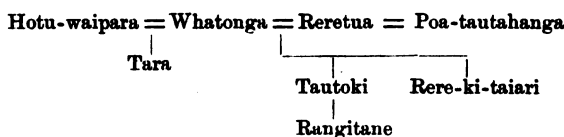
* Hine-moana, personified form of the ocean.

then, as dawn broke, Kurahaupo was hauled down to the sea and launched on the broad, heaving breast of Hine-moana.

In course of time, after divers wanderings to and fro across the wide seas, Kurahaupo arrived at Rarotonga, where one Tatao told the voyager that Toi had, in the month of Ihomutu, sailed for the humid land discovered by Kupe. And so, after due preparation, in the month of Tatau-urutahi (October), Kurahaupo sailed out from the land and lifted the long, rolling water-ways to Aotearoa.

Kurahaupo made her landfall in the far north, and after a short sojourn there, her crew ran down the west coast as far as Tongaporutu, where Whatonga learned from the Mouriuri folk that a stranger from far lands, named Toi, had settled on the east coast. Our voyagers then sailed northward again, rounded the North Cape, and ran down the east coast, finally reaching the home of Toi at Whakatane.

Having sojourned some time with his elder, Whatonga again manned his sea going canoe and went to seek unoccupied lands on which to settle, finally making his home at Nukutaurua. This party obtained a number of women from the aborigines of the Bay of Plenty district. Whatonga was happy in the possession of three wives.



Tara, after whom our harbour was named, was the son of Hotu-waipara, and the eponymic ancestor of the Ngai-Tara tribe of Wellington district. His half-brother Tautoki had a son, Rangitane, whose descendants, the Rangitane tribe, occupied Wai-rarapa and southern Hawkes Bay. Reretua and Poa were aboriginal women, but as to Hotu tradition is not clear. Shortly before the birth of Tara his mother, while engaged in cleaning fish, was wounded in the hand by a spine of a *nohu*, the same being a fish resembling the porcupine fish, and having poisonous spines. Hence, when the child was born soon afterwards he was named Tara (spine) in memory of the incident.

When Whatonga left Whakatane with his party, he said to Toi:—"Farewell! Remain here, while I go forth in search of lands whereon your descendants may dwell, to seek a resting place for them in parts not already occupied by man, and where they may dwell in peace; after which I will return to visit you here."

Said Toi:—"Go to the eastern side of the island, which is but thinly settled, and seek a home on coastal lands, that you may possess two good baskets, that of the ocean and that of the land, inasmuch as

food is the parent of the orphan, of women, and of children. Quarrel not with such peoples as you may encounter, let peace encompass the land, that women and children may walk fearless and unharmed abroad."

The party of Whatonga was increased in numbers by some of Toi's folk joining it, as also by the women they had acquired from the aborigines living at Moharuru, a place now known as Maketu. On arriving at Huiarua our travellers resolved to remain there for some time. The hut of Whatonga at that place was constructed largely of trunks of a small tree fern, and was named Tapere-nui-a-Whatonga. After some time the travellers moved on to Maraetaha, and finally to Nukutaurua, where a permanent settlement was made at a place called Taka-raroa.

In after days, when Whatonga felt the weight of years, he resolved to despatch his sons to explore the country to the southward, to examine it and seek desirable lands whereon they might settle. Those sons were the half-brothers Tara and Tautoki, the full name of the latter being Tautoki-ihu-nui-a-Whatonga.

EXPLORATION OF WELLINGTON DISTRICT BY TARA AND
TAUTOKI.

Whatonga said to his sons, Tara and Tautoki:—"O sons, go forth and examine the land. Take but few companions with you, and leave your women and children here, that you may travel quickly."

Then were carefully chosen the men to accompany them, in numbers thirty twice told. The party came by way of Te Wairoa to Heretaunga (Napier district), then occupied by a tribe of aborigines. After an examination of that district, they came on to Rangi-whakama (Castle Point), thence to Okorewa (in Palliser Bay), thence to Para-ngarehu (Pencarrow Head), from which place they explored the surrounding district, and Tara remarked, "This is a place suitable for us."

They then went on to Pori-rua, to Rangi-tikei, thence up the river to Patea, to Tongariro, to Taupo, whence they struck across to Titi-o-kura, and returned by way of Mohaka and Te Wairoa to Nukutaurua, to their home.

On the return of the party of Tara, Whatonga rejoiced in once more seeing his sons, for they had been absent nearly a year. Tara and his brother, with the other members of the exploring expedition, now began to relate their experiences, and to describe the lands they had seen, the hills and mountain ranges, the rivers, lakes and harbours thereof, as also the plains and forests, together with the lie of the lands in regard to the sun and prevailing winds.

Whatonga enquired:—"Which do you consider the most desirable place to settle at, as in regard to food supplies?"

Tara and Tautoki explained :—" At the very nostrils of the island, where are situated the two isles we have heard of as having been named by Kupe after his daughters Matiu and Makaro. The largest island (now Miramar peninsula) is situated to the southward, where the two channels connect with the vast expanse of Hine-moana* (the ocean), but only a numerous people could occupy and hold this large island (*ma te umauma tangata tenei e noho*). The two small islands are desirable places whereon to settle; they can be reached only by canoe, and the larger one (Somes Island) has fairly good soil, wherein food products might flourish. The isle to the east of this one is a bare place, with inferior soil (Ward Island)."

Whatonga enquired :—" What sort of a place is the large island you speak of, in regard to the cultivation of the *kumara* (sweet potato *Ipomæa batatas*)?"

Tara replied :—" The soil is good, being a loam, vegetation flourishes and is not stunted in growth; water soon flows off it."

Whatonga remarked :—" On dry lands a damp season is needed to cause crops to flourish."

Said Tara :—" Just so; but some sheltered parts are suitable."

Again Whatonga enquired :—" Are the channels deep, did you observe, at low tide?"

Tara answered :—" One of them, the channel on the eastern side, is deep (the present entrance). In the entrance channel on the western side (now an isthmus) a sand ridge extends from the ocean right through to the harbour. It seems to me probable that the western entrance channel may yet fill up and be raised."

Whatonga asked :—" Are there no rock-reefs at the seaward end, outside?"

"No! The rocks are congregated near the cliffs (at Lyall's Bay)."

Tara continued :—" The other island (South Island) looked quite near, and is apparently about a day's voyage distant. The harbour on the western side (Porirua) is a fine expanse of salt water, and sheltered; we observed that the hills shelter it from the winds. The soil of its lands is a loam; and the entrance to the harbour a good one, but it is not a desirable place for a few people to settle at, it can be safely occupied only by a numerous folk. There is an island lying outside the entrance (Mana Island), which, if a canoe started at dawn, we thought might be reached by noon. It seemed a fine island, from what we saw of it, with a well exposed, fair surface, but the food of winds. Still it would be an excellent parent (place of refuge) for women and children.

"The fresh-water sea on the eastern side of the mountain range (Wai-rarapa Lake) is surrounded by open land; its shores are

* Hine-moana—The Ocean Maid. Personified form of the ocean.

swampy, but it is apparently a good district for food supplies. Streams from the mountain ranges flow into it; it has such ranges on its eastern and western sides (The Aorangi and Remutaka Ranges), as also some lower ridges to the eastward. The mountain range to the westward is rocky, the soil thereof stony and poor; snow lies thereon but not permanently. That range is one of the shoulders of the island, and extends right down to the ocean near our encampment. Streams from the eastern and western ranges flow into the lake, the outlet of which is but a small stream; there is a small islet just off the eastern shore. It would require a large number of people to occupy and hold this district, as also the lands round the first harbour I spoke of, but the soil is good, in some places a loam, in others black soil, in yet others somewhat stony. The plain lands we saw are fine and have a good exposure.

"There is another sheet of salt-water much nearer here (? Napier Harbour), which receives certain streams from the interior, but those lands would require many people to settle them. However, I have claimed the harbour at the point of the island as a resting place for us."

"It is well," said Whatonga, "But do not attempt to occupy much of the land you saw, for you are not numerous enough to do so. It will be well, however, to hasten and lose no time in going to settle on the lands of the salt-water sea (Wellington Harbour), and of the fresh-water sea (Wairarapa Lake)."

This was agreed to, and Whatonga accompanied his sons and their followers southward to take possession of and settle on the shores of the harbour discovered by Kupe. Some of Whatonga's men were left at Nukutaurua to hold those lands, and to protect the people who were dwelling in the open (not in fortified villages).

SETTLEMENT OF THE WELLINGTON DISTRICT.

Whatonga, with his sons and their followers, came by sea, staying a while at Heretaunga (Napier District), where Whatonga admired the lands of that region. At Rangi-whakaoma (Castle Point) he caused the canoes to be beached, that the party might rest a while. It was in the month of Akaakanui (December) that these folk came to Wai-rarapa, and to the Whanga-nui-a-Tara. They remained at Rangi-whakaoma until they had prepared a stock of food, fern-root and dried fish, when they came on to Okorewa (where the waters of the lake flow into Palliser Bay). One of the canoes was taken up to Wai-rarapa Lake to facilitate the exploration of its shores. On the return of this party to Okorewa the whole of the migrants came on to Poneke (modern name for Wellington district, and a corruption of Port Nick, as Port Nicholson or Wellington Harbour was termed by early European settlers), and brought their canoes to land at Matiu (Somes Island), on which island they settled.

The migrants now set about making a home for themselves, and their first task was to erect houses and plant food products. The timbers and thatch wherewith to construct houses were brought from the mainland. When these tasks were completed and land cleared for cultivation, *kumara* and *korau* were planted. These crops were for winter stores, the sweet potatoes being dried and converted into *kao*, while the *korau* was dried by means of exposure on elevated platforms.

The three superior houses built on Matiu island were named Haere-moana (ocean traversing), Aotearoa and Te Pu-o-te-tonga. These were properly framed houses, though adorned with painted patterns only (not carving), and, when finished, the *kawa* rite was performed over them. Those names commemorated their coming hither across the ocean from Hawaiki in seach of Toi, that is Haere-moana. The land where they settled, after abandoning their old home Hawaiki, Aotearoa, so named by Kupe when he crossed the ocean without seeing land, even unto this island, was the origin of Aotearoa (house). As for Te Pu-o-te-tonga (the true south) this name was to commemorate his leaving his children Tara and Tautoki, their sister Rere-ki-taiari, and his grandchildren, to dwell at the very southern end of this island, and their separation from him.

Whatonga dwelt here with his family and his grandchildren, Tuhoto-ariki, Turia, Hine-one, Rangitane-nui, and others, also the people who had been selected to assist his children during the autumn.

The party consisted of one hundred, twice told, of men and women, and Whatonga divided them, one hundred to Tara, and one hundred to Tautoki. Their sister, Rere-ki-taiari, was taken back by Whatonga to Nukutaurua, to look after him in his old age. For at that time Whatonga was an old man with great grandchildren.

After the houses were finished, Whatonga, Tara, and some others as canoe paddlers, went to inspect Te Mana o Kupe (Mana Island). They reached Matakītaki, paddled onward to Kapiti, and then returned to live at Matiu island. Then they went to examine the entrance of the ocean and the large island between those two channels, after which they returned to Matiu.

When the Ihonui (February) came Whatonga addressed his sons and their respective followers:—"After I have returned, this island will not be a suitable place as a permanent residence for you. Let this be a home for the women and children, and let the men proceed to the forest on the mainland to split timbers and obtain *aka* (stem of climbing plants) wherewith to construct houses and defensive stockades. Erect a stockade and houses at the place where I thrust in my staff, let all that part be enclosed within the stockade. When the fortified village is completed, then render the water spring accessible in times of stress by means of erecting a stockade on either side of the path leading to it, adding an elevated outer stockade, lest it be cut off by a besieging

force. The elevated storehouses should be erected on the summit of the hill.

"Erect the stockades on the lines we marked with pegs, so that ample space may be enclosed. Let there be but one entrance to the main way into the fort, and see that that main way is stockaded on both sides. Construct two elevated platforms for defenders at the entrance to such way, also two where the passage enters the plaza of the village. There should indeed be three such stages on either side of the passage way. Let all the posts of the stockade be bulky ones, with but two palisades between them, that an attacking force may be baffled.

"All parts overgrown with manuka, fern and brush should be burned off each year that it is abundant, lest it be used by an enemy as a means of burning the stockades when piled against them, that is why you will so clear all such places.

"Let there be three lines of stockades, one oblique line, leaning outwards, one elevated screen stockade, and the main stockade, which is the innermost of such defences." Here he explained that his advice was intended to lay stress on the protection of old folks and women and children.

Whatonga continued :—"Now, bear in mind that this will be your exposed, accessible position, whereat the want of food will be sorely felt, for such will be the weapon for an enemy to use; they will invest the place in order to starve you and cause its fall. Construct many storage places for yourselves at the rear of your dwelling-houses, as places wherein to store fish, dried *kumara* and *korau*, also shellfish, dried *pipi*, *kuku*, and *paua* (*Chione*, *Mytilus*, and *Haliotis*) as food supplies. Then, when enemies appear, you will have a goodly store of foods, including fern root and kernels of *karaka* and *tawa*, the sustenance of your forbear Toi-kai-rakau, on which account he was so named 'Toi who consumes forest products.'"

Again Whatonga continued :—"Your cultivation grounds situated near the village will be no care, for those working thereat will return to the village to sleep. But regarding cultivations situated some distance away, you must erect secondary fortified places to protect them. There are two objects in constructing this kind of *pa*, the protection of the cultivations, and also the warning of the principal village when an enemy force is advancing to attack it."

"Let the stockaded village of one of you (brothers) be built on the hill on the right (eastern) side of the eastern entrance, in the same manner. But the principal cultivations should be on the big island, as I remarked. The storehouses should be of a similar kind to those I have described the aspect of, as also their situation. I so advised that, when an investing enemy force see no storehouses and stages, it will believe that a short siege will cause misery in the

village through lack of food, hence he will continue to invest the place, and you know that a long continuance of the siege will cause hunger to hustle him away. And if you are able to deliver an attack on the enemy at some distant part of his lines, then ere long that enemy will fall, enfeebled as he will be by lack of food. Such is the reason why food supplies should be placed in the places described. I have spoken to you two in this manner so that one of your fortified villages may ever act as succourer of the other, when a hostile force attacks one let the other come to its aid."

Again Whatonga addressed them:—"Another task for you two is to seek a suitable place, unseen by travellers and difficult for a person to find, and construct a hamlet at such place, and there store food supplies that keep well, such as dried fish, fern-root, dried shell-fish, foods preserved in fat, dried *karaka* and *tawu* berries. Such a home is called a *kainga punanga* and is intended to be unseen. At night only are food preparing fires kindled, not in daytime, lest the smoke be seen curling up. This *punanga* (place of concealment) is for occupation when a fortified place is taken, then survivors congregate and dwell there, or when a hostile force is said to be approaching, then the women, old folks and children flee at once to that place and live there, so that the fortified place be left clear for the fighting men, not crowded, and that they may not be hampered by the old men, women and children. If you follow my instructions you will never be worsted by an enemy."

Here Tautoki remarked to Whatonga:—"The isles would be suitable places as a place of sojourn for the old folk, women and children." (Alluding to *Somes* and *Ward* islands.)

Whatonga replied:—"No, the weakness of that plan is that the enemy would see that the old people, women and children were there, whereupon they would leave the bulk of their force to invest the fort, and others would go and capture the islands."

Here ends the instructions as to the construction of the fortified village, the refuge, and the secondary forts. Again Whatonga spoke:—"There are three weapons of which you should learn the use, the spear, a short striking weapon, and the *taiaha* or *pouchenua*, the two latter being practically one and the same. Do not delay learning the use of these weapons. The principal sign for you to judge by is given by the shoulders of a person, when you see his shoulders move, he is about to deliver a blow at you. Another such sign: watch closely the big toe of his *waewae whangai* (advanced foot), take no note of his *waewae tarewa* (rear foot), but gaze only at the foremost foot, or the shoulder that controls the weapon. (As you gaze at the big toe you will see, a brief moment before your adversary delivers his blow, or point, that toe clinch downwards on the earth: that is your moment for action, to parry, avoid, or strike.)

"If your adversary is grasping his spear, or *taiaha* or *pouchenua* with both hands, note which hand controls the weapon, for an adept is ambidextrous, both right handed and left handed. You also must acquire that facility. Should he shift his weapon to the left, do you also shift yours to the left, and should he shift to the right hand, then you must shift yours to the right, and so hold it, keeping your eyes on his shoulder, or his big toe. Do not disregard these directions, and you will ever be forewarned of a coming blow.

"Now, as to the short striking weapon, there is no particular rule as to its use. If you grasp yours in your right hand, it is well, and should he hold his in his left hand, that also is well, for these are but short weapons, and their use is about equivalent to using the hands only.

"Now, if you and your adversary come to close combat, keep your feet moving, do not stand still. If he turns so as to face your side, then do you turn so as to face him, but be swift to close in on your opponent, and to make a feint so that he will quickly spring aside. Do not allow the point of your weapon to project far outward, but keep the point of your spear, *taiaha*, or *pouchenua* just in front of your advanced foot. If you are using one of the last two, the point is for feinting with, the blade end to strike with. If a spear be your weapon, keep the point quite near your advanced foot, or *waewae taki* as it is sometimes styled.

"As to the short striking weapon, one mode is to hold it blade downwards; another method is to hold it out with extended arm, that he may be tempted hastily to strike in at you past your guard. When you see him attempt to do so, let your left arm ward off the blow, so that your right arm be free to deliver a blow, and, as he withdraws his weapon-wielding arm he is already struck by your weapon. The place where a person may be quickly killed is the base of the ear, the skull at that part is thin, no second blow will be needed; never strike at the body. If the weapon-wielding arm be exposed, deliver a cut on the upper arm, just below the point of the shoulder, but keep your arm well up as you deliver the blow."

Again Whatonga spoke:—"In regard to making a sortie out of the fort against the enemy, let the warriors issue forth quickly, two at a time, the couples following up quickly. Let the proved warriors lead, but not to pass out and stand just outside, they should at once run to a clear space, to which tried men will follow them, thus the gateway will be left clear. It also gives courageous men a chance to dash forward and secure the *mātāika* (first man slain) and so make a name for himself. When all the party is clear of the fort, if the enemy be congregated outside the gateway, charge straight into the body of them, but let the expert weapon-wielders press to the front. That force will not stand against you, be it ever so numerous."

Again Whatonga spoke to his children :—" Should you be leading a force against our enemy, send ten nimble legged men in advance, and, when they are well forward, send out the *kai kape* relief. If this party contains as many as ten trusty men, let five of them follow close behind the nimble footed ones, still at some little distance from them. If the warriors of the other force attack, let them approach close to your first ten, then let them be lured on by a deceptive flight of your nimble ones. When the first ten men turn back, let the five trusty warriors advance slowly, crying out, 'Turn ! Turn !' merely as a feint, not that they will turn, let the ten retire behind the five and then turn and act as a support for the five braves. Now the other five braves told off to the rear should remain close behind the ten nimble ones. If matters be so conducted, none can prevail against you. The main body is behind ready to rush in, which act should be accompanied by every activity."

Such was the advice of Whatonga to Tara and his younger brother Tautoki-ihu-nui-a-Whatonga. Having so concluded, Whatonga taught them the *mata rakau* (charm repeated over weapons in order to render them effective), and the *hoa tapuwae* (charm used when pursuing a person). Having done so, Whatonga said :—" The *mauri* (stone employed as a shrine or abiding place for spirit gods) of the principal fort should be taken by you two to the lower side of the beam of the latrine of the fort, and there deposited. It should be a *huka-a-tai* or an *onewa* stone, no other kinds should be used. Then locate Tuhinapo and Tu-nui-o-te-ika at that place, the two will be enough, those were the gods dwelling at latrines even from olden times. Maru is another god employed in that manner; these gods protect the fort, give warning of the approach of hostile forces, and also warn armed forces, or village communities of impending misfortunes."

Having delivered these instructions, Whatonga stated that he intended to return home, but he would yet come back and visit them :—" When your ancestor is concealed within the great stomach of the earth-mother, then will I by degrees move your younger relatives and the people generally to settle the lands on this side of Te Wairoa, and it is for you folks to gradually settle this end of the east coast of the island. If immigrants should arrive after you, send them on to settle on the western coast, and retain Te Mana-o-Kupe and Kapiti islands for yourselves, to serve as a resting place for old men, women and children during such times as you are conducting forays. Do not utilise these isles (Somes and Ward) as such retreats for old men, women and children, lest it should necessitate a division of your weapon-wielding braves, but be strenuous in inciting your nimble footed men to learn the use of arms, that they may become accustomed to thrust and parry in the presence of strange folk."

WHATONGA THEN RETURNED TO HIS HOME.

BUILDING OF THE WHETU-KAIRANGI FORT ON MIRAMAR ISLAND.

After the return of Whatonga, in the month of *Putoki-nui-o-tau* (March), the twain turned to the collecting of timber and llianes for house building, and also for the village defences marked off with pegs by their father, by Whatonga.

(Here, as this matter was being recited by the adept Te Matorohanga, one Kereopa enquired:—"O Moi! What was the year in which occurred the events you are narrating, so that we may know the years during which the island was gradually settled, down to the present time.")

Moihi Te Matorohanga replied:—"The native folk had no reckoning of years, as the white man has. The only things that are clear are the months and the days, as also summer and winter.)

Te Matorohanga continued: Let my discourse return to Tara and the younger brother, as also their people. They busied themselves in procuring timber, some in rafting timber, some in felling trees, others in cutting the lops into given lengths, others in splitting, others in hewing, others in carrying the timber to the bank of the river called Heretaunga (the Hutt river), whence they were rafted across to the other side of the Whanga-nui-a-Tara (or Port Nicholson).

But be clear as to this: when Whatonga left his grandfather, Toi, no names had been assigned to Ohiwa, Huiarua, Turanga, Marae-taha, Nuku-taurua, and, down this way, Te Whanga-nui-a-Tara, Porirua and Kapiti; but as to Matiu, Makaro, and Te Mana-o-Kupe, those places had been named by Kupe and his young people; thus the places where they stayed, or went to, possessed names. It was Katorangi, a person fourth in descent from Kupe and Hine-te-aparangi, who stated that his forbear had told him the names of the parts of the island successively named by him and his children.

Well, the main fortified place was erected, that is the stockaded place; when finished, the houses were built within it. There were two good framed houses among them, one of which was named Raukawa after the sea between this island and the other (Cook Straits); this house belonged to Tautoki. The other framed house was named Whare-rangi, as a remembrance of the place where stood (the sacred house of) Wharekura at Te Hono-i-wairua, at Uru (the original homeland of the Maori, situated west of a land named Irihia). The water spring was given the name of Te Puna-o-Tinirau. That name they so gave refers to the place in the ocean where whales are said to originate. The fort was named by them Te Whetu-kairangi, the origin of that name being the fact that they here saw no persons of other tribes, but dwelt in a lonely manner, the stars (*whetu*) of the heavens

were the only things they had to gaze at every night, hence the name of Te Whetu-kairangi.

When the fort was finished, Te Umu-roimata (wife of Tara) said to Tara :—" You should give your name to the harbour," to which Tara agreed, hence it was named Te Whanga-nui-a-Tara (the Great Harbour of Tara).

THE URUHAU, AKA-TAREWA AND WAI-HIRERE FORTS
ERECTED ON TE RANGA-A-HIWI.

Again Te Umu-roimata addressed Tara :—" Three fortified places should be erected on the other side, on the mainland, so as to observe approaching hostile parties, or visitors from tribes of distant parts, so that you of Te Whetu-kairangi may be prepared. Those forts should be erected as a shelter for Te Whetu-kairangi, lest we be rent by man whilst the sun be shining."

Tara agreed to those three fortified positions being constructed. Uruhau was built on the southern end of the Ranga-a-Hiwi ridge, and completed; Te Maioha was the big house therein; it was not an elaborate, framed house.

Then Te Aka-tarewa was erected, another *pa*, on the south side of Matairangi (Mt. Victoria) was the site of that fort. The principal house within it was named Moe-ahuru, which was not of the superior, carefully fitted type. When this fort was completed, another was erected on the extremity of that ridge facing the north (Point Jerningham); when built it was given the name of Te Wai-hirere. The origin of that name was the distressful wet condition of the women and men during a heavy rain storm. So abundant were the waters of the rain storm on that point that a ditch was dug, whereupon the water flowed into the harbour, so the name of Te Wai-hirere (The Gushing Water) was given to that fort. The principal house within it was named Waipuna, a name pertaining to the water supply of that fort, which was an excavated spring, and this name was given to the house.

The difficult part of all their labours was the preparing of the timbers. The length of the secondary posts of Te Whetu-kairangi and the fort of Tautoki, that is Para-ngarehu, on the point of the eastern side (Pencarrow Head) was the site of Para-ngarehu, which was also a large fort, though not so large as Te Whetu-kairangi; well, the length of the intermediate posts was three arm stretches (three fathoms), while the palisades were two fathoms. The secondary posts and palisades were sunk one *hau* (half fathom) in the ground. There were four stockade rails all lashed to the uprights with *aka tokai* (stem of climbing plant). The main posts of the stockade were five fathoms in length; the size of those posts, if a single post, was one fathom (in circumference), the secondary posts

being half a fathom in girth, not to speak of the palisades inserted between the posts, which resembled those of a *pa* (fortified village) of the present time, and the length of which was two fathoms and a half, while they were sunk half a fathom in the earth. Now you can perceive the magnitude of the task (as performed with stone age tools) and the weight of those timbers, as also the labour of floating them from the place at which they were prepared to the other side of the Great Harbour of Tara, timbers for those forts, including the small forts and their houses. The refuge hamlet prepared as a dwelling place for women, old men and children, when fleeing from a fallen fort, or battlefield, was located at Takapau-rangi, at the head of Wainui-o-mata, a lagoon to the eastward of the Great Harbour of Tara, inland of the fort of Para-ngarehu that refuge camp was situated.

Now there were many cultivation grounds, as Kirikiri-tatangi (Seatoun Flat) on the eastern side of Te Whetu-kairangi, also Marae-nui, likewise on the shores of Te Au-a-Tane (entrance channel). Another was Huri-whenua, the place now called Te Aro, which extended as far as the base of Tawatawa to the north west. The place reserved as a pleasure ground (Basin Reserve) is the site of the Hauwai cultivation ground. The place called Watts Farm, that region right through to the western side of Uruhau (*pa* on hill east side of Island Bay) was all known as Pae-kawakawa, and was a *kumara* cultivation ground belonging to Hine-kiri. This was a well-born woman, offspring of Tara, a sister of Wakanui, Hine-kiri being the first born, then Wakanui, then Ti-whana-a-rangi, all were children of Hine-akau, the superior wife of Tara; Hine-akau being a grand-daughter of Whata.

THE STORY OF TE RANGI-KAI-KORE AND HINE-RAU.

The Wai-hirere fort belonged to Te Rangi-kai-kore, a son of Tuhoto-ariki, elder brother of Turia. He was a well-born man of fine character and great kindness. A certain woman and her three children, of the Mua-upoko tribe, had been captured by a raiding party of Ngati-Rangi. On arriving at the Uruhau fort, which belonged to Pakau, that woman was handed over by Whiri-kai, chief of Ngati-Rangi, to Pakau, as an equivalent for a basket of dried barracoota and a basket of fern-root given him when they were on their way to raid Mua-upoko at the time of the slaughter at Pukehou, which is a *pa* east of Otaki.

That woman and her children were brought from that place, brought away alive to serve as payment for those food supplies. Te Rangi-kai-kore was staying at that place when Ngati-Rangi arrived, and the woman and her children were handed over to Pakau. When this was done, Pakau rose and said to Te Rangi-kai-kore:—"Let two

go to you to serve as a savoury food to eat with your sweet potatoes; and two to me as a food relish for my daughter, Whakapiriuha."

Te Raangi-kai-kore said to Pakau and Whirikai:—"Man! Should a person die three deaths, the fallen fort (destroyed home), the handing over as payment for food for you two, and the decision to slay them as a tasty food for you. This is by no means a just procedure of yours."

He then called to that woman, to Hine-rau:—"Young woman! Arise, let us and your children go to the shelter of Te Whetu-kai-rangi, the refuge of mankind."

Even so was that woman and her children taken away. On their arrival at that place, Wakanui said:—"O friend! Te Raangi-kai-kore! Go, conduct the woman and her children to Pukehou, there to dwell at their own home. You are right; is it meet that a person die three deaths in one day? They are still living, let them remain so. Do not enslave them."

Now that is why I remarked that Te Raangi-kai-kore was a fine and noble person.

MUA-UPOKO ATTACK TE WHETU-KAIRANGI.

FALL OF TE URUHAU FORT AT ISLAND BAY.

RAIDERS OCCUPY MIRAMA ISLAND, BUT ARE FINALLY DRIVEN ACROSS TE AWA-A-TAIA.

The raid of Ngati-Rangi clan against the Mua-upoko tribe of the Otaki district resulted in Te Kopara, chief of Mua-upoko, going to Patea to raise a force of the Nga-Rauru and Ngati-Ruanui tribes to avenge the defeat of Mua-upoko at Pukehou, where the chief of the fort was slain. Even so came Tamatea-kopiri* and Kakataia, who were the chiefs of that armed force raised by Te Kopara. This force did not advance by way of the vale of Heretaunga (Hutt Valley) against Te Hau-karetu, Pa-whakataka and Pari-horo, the places (forts) occupied by Ngati-Rangi, but struck off to Hataitai, Uruhou, Te Aka-tarewa and Te Wai-hirere, so that, these places having fallen, they might be able to attack Te Whetu-kai-rangi, the high-class fortress of the island of Motu-kairangi.

It was Hine-kiri who gave this name to the island (Miramar Island). Tara had remarked to Umu-roimata:—"What shall be a name for our island on which we are dwelling?"

Te Umu-roimata said:—"Is Te Whetu-kairangi such an insignificant name?"

* In the "Journal of the Polynesian Society," Vol. IX., p. 229, is given a genealogy from Turi, showing one Tamatea-kopiri as his grandson. The latter flourished twenty-three generations ago. This, however, may not be the same chief.

"Oh," said Tara, "That name already applies to the *pa*." Whereupon Hine-kiri called out:—"Let Motu-kairangi be a name for it."

It was agreed to by the elders and people that Motu-kairangi should be its name. The reason why that name was agreed upon was the fact that there was never a level place, or flat, or plain to serve as a strolling place for the people. Looking forth at night one saw nought but the stars and moon; in daytime, only the sun, and the clouds drifting across the heavens, with the sea on either side. Hence was that island named Motu-kairangi, the fortress being Whetu-kairangi. On the western side (of the island) is a swampy lagoon where eels were kept, having been brought thither from up Te Awa-kairangi, that is the Heretaunga river (Hutt river).

As to this name of Heretaunga: When Rangi-nui and his party arrived here on a visit to Tara and his younger brother Tautoki, while staying here, seeing nothing but hills on either side, and forest, he said:—"Alas! How dreadful! Is Heretaunga truly your home, that you should bury yourselves in this place?"

Tautoki remarked:—"O man! What is the open basket compared to the closed one wherein the mind is at peace?"

Those remarks of Rangi-nui referred to the fine aspect of Heretaunga (Napier district), its open nature, where an approaching party is seen afar off and cannot be undetected. Whereas Te Whanga-nui-a-Tara is but a poor place, hills and forests alone are seen, and where the sudden appearance of travellers from afar startles one. Now the remark made by Tautoki implied that Te Whanga-nui-a-Tara was a superior place to Heretaunga, where people were safe from the attacks of enemies, and derived sustenance from the ocean, where also cultivated foods were abundant, where abounded food supplies of the ocean, and birds of the forest—for such was the meaning of the 'closed basket.'

So then Rangi-nui exclaimed:—"O son! Let the river Awa-kairangi be Heretaunga in memory of our discourse." And such was the origin of the name of the Heretaunga river.

Now let our discourse return to the war-party of Te Kopara, of Mua-upoko. The real cause of the consenting by Nga-Rauru and Ngati-Ruanui to that enlisting of their forces to avenge Pukehou was a desire to obtain *huia* plumes, native garments, and shark-tooth ear pendants. So they came; but this part of the story I did not thoroughly acquire, nevertheless, I heard that that party came by canoe, in four vessels, all war canoes, and landed at Porirua. They encamped at Papa-kowhai (between the Gear homestead and Bowler's wharf), at the eastern side of Porirua, and there awaited the arrival of Mua-upoko.

Mua-upoko arrived at the time the *kowhai* (*Sophora tetraptera*) was in bloom. When the force arrived at the summit of Te Wharau (the range above Kaiwharawhara village, north side), the members thereof saw fires burning at Te Wai-hirere, Te Aka-tarewa, Uruhau, Te Whetu-kairangi, Pae-kawakawa, Motu-haku, Makure-rua, and Wai-komaru, the last two being the fortified villages of Tu-kapua of the Ngati-Mamoe tribe. These two places were in the vicinity of Te Rimurapa (Sinclair Head).

Tamatea-kopiri enquired:—"To which one of the fires we see burning shall we direct our way?"

And it was said:—"Let us keep to the clear way of the far spread region," that is the part where the people dwelt in scattered communities. To this the party agreed.

Now, during the night of quite a different day, Kauhika, who was an aunt of Te Rangi-kai-kore, and a dreamer of dreams, had a vision. In a dream she saw Te Wharau ridge occupied by men:—"The fire kindled there cast its glow here to Uruhau, and I was alarmed and awoke."

Te Rangi-kai-kore said:—"Let a person go to Te Wharau, and there stay on the eastern side of the main ridge, where the crest of the spur of Te Wharau breaks down suddenly, there to lurk aside from the path, to see if we cannot light upon a solution of the dream of the old woman."

So Mohuia and Kaipara were sent, and on arriving at the place advised by Te Rangi-kai-kore, remained there. When the sun became suspended over the bounds of night, the invaders were seen advancing along the Wharau ridge. The scouts returned, and reported:—"There is a hostile force at Te Wharau examining the appearance of the burning of the fires." Te Rangi at once commanded:—"Go to Te Aka-tarewa and Uruhau in order that the women and children may be sent to Te Whetu-kairangi. Send a person to Para-ngarehu (fortified village at Pencarrow Head) to advise them of the hostile force at Te Wharau that is examining the country."

Even so Mahuia went to Te Whetu-kairangi, and Kaipara went to Te Aka-tarewa and as far as Uruhau. The canoes of the local people were taken across to Motu-kairangi (Miramar Island), while certain persons went to watch the main ridge extending from Te Wharau by way of the spur extending towards the south. A man was despatched to Puke-ahu (Mt. Cook), above Hauwai (Basin Reserve), for it is said to have been a moonlight night. The enemy was now seen advancing along the beach at Kumu-toto (Woodward Street). The scouts of Puke-ahu returned and reported the rear of the force as passing Waititi (foot of Charlotte Street) while the head was at Kumu-toto. 'The men are ranked as close together as trees in a forest grove.' The scouts then remained at Kaipapa (site of Vice-regal residence), on the

eastern side of Hauwai, there to await developments, and to note which fort the enemy made for. It was then seen that the force was moving directly on Uruhau to deliver an attack.

When the stars of the morning were high up, the people of Te Wai-hirere (at Point Jerningham) marched out and joined the people of Te Aka-tarewa. Then the people of Uruhau began to move out. One division of the invading force made for the sea beach below the Uruhau fortress, while the other division occupied the ridge; thus they invested the fort. Pahau, the chief of Uruhau, was now convinced that the enemy would be defeated by him, and he also knew that the men of Te Wai-hirere and Te Aka-tarewa were outside the fort waiting for him to sally forth. There also were Tara and Tautoki, who had ascended the ridge at Orongo (ridge extending from signal station to eastern head of Lyall Bay), a name given by Tamatea-ariki on his arrival at Te Whetu-kairangi. He ascended that ridge to obtain a view of the Great Harbour of Tara, also of the other island. 'Takitumu' (his vessel) was below, at Te Awa-a-Taia, being relashed as to her top-strakes, and having gum of the *houhou* (*Nothopanax arboreum*) worked into the lashing holes, and, when this was done, 'Takitumu' went to Arapawa, that is to Te Wai-pounamu (the South Island). It was Kupe who gave this name to that island; and by him also was the first greenstone found at Ara-hura, on the west side of that island.

However, Tara and Tautoki ascended that ridge at Orongo, there to await the attack of the enemy on Uruhau. As the light of morn came the enemy force was seen on the beach below the fort of Uruhau, and the men of the land had moved out of Uruhau, as was denoted by the voice of Pakau being heard shouting out, "Charge! Charge!" Some of the local braves had diverged by the track to the beach, where fighting had commenced, while those of Te Wai-hirere and Te Aka-tarewa joined the Uruhau men. Te Rangi-kai-kore cried out:—"O Pakau! Attack! Join in!" On hearing this the enemy fled to the forest to the west of Uruhau. Then fighting was carried on at the seaward side, and Te Toko, one of the chiefs of the enemy force, was slain in a fight at Waitaha, on the beach at the promontory on the western side of Te Awa-a-Taia.

When night fell, the people of this part, the clan Ngati-Hinewai, bethought them that the enemy might turn to and dig up their seed *kumara*, which had been planted and were sprouting, so they pulled them up during the night. This act was the cause of the name Ngati-hutihuti-po (The Night pullers) being assigned to the clan Ngati-Hinewai.

This task completed, all crossed over the channel and entered Te Whetu-kairangi. When Te Rangi-kai-kore, Pakau and Te Piki-kotuku, the chiefs of the forts of the mainland, arrived, the women, children and old men had crossed over to Para-ngarehu, where they

were then staying. Dwelling within Te Whetu-kairangi nought remained save weapon-wielding braves; the fort was well manned, for Ngai-Tara numbered six (? hundred) twice told at that time, while the enemy force of Ngati-Ruanui and Mua-upoko was four hundred once told.

That night the bodies of Te Toko and Whakatau (two slain chiefs of the invaders) were burned with fire in Hoewai (Houghton Bay), west of Te Rae-haihu (western headland of Lyall Bay) on the coast.

Next morning the invaders burned the forts of Uruhu, Te Aka-tarewa and Te Wai-hirere, the huts in all the cultivation grounds at Pae-kawakawa and all other cultivations of the mainland. The raiders then betook themselves to the making of rafts, whereby to cross over to Motu-kairangi. Having all assembled on Motu-kairangi, they then invested the Whetu-kairangi fort. One hundred were stationed at Takapuna, one hundred at Kirikiri-tatangi (Seatoun), one hundred at Te Mirimiri, and one hundred at the side toward Kaiwaka, the lagoon on the western side of Te Whetu-kairangi, thus was Te Whetu-kairangi invested. Fern was obtained from the mainland wherewith to set fire to the stockade defences of the fortress, to be kindled when wind sprang up. A contention ensued in the rolling of bundles of fern against the defences, which did not reach them, so energetic were the men in the fort in casting whip-spears from the fighting stages of the fort. Seven men were slain by the garrison by means of these spears slung with a whip from the elevated platforms. This weapon was of this form: one end was brought to a point and deeply notched behind the point; when this notched end pierced a person, it broke off in his body. (It is said that some of these rough spears had two such notches, and, when a man was pierced with one, and a person endeavoured to pull it out, then it broke at the second notch, the one nearest the point, which end piece was left in the wound, and would assuredly cause death.)

It is said that the investing force camped out in the open, and on a certain night came on a southerly storm accompanied by rain, whereupon the invaders were greatly distressed by the rain and cold, even to the next day. Also they suffered for want of food, for they had consumed all the *kumara* sets they had dug up in the cultivation grounds. The food supplies of the ocean, and *paua* (*Halotis*), *Kuku* (*Mytilus*), and *pipi* (*Chione*) of Te Awa-a-Taia were unprocurable on account of the storm.

Then Tara said to his warriors:—"To-morrow, in broad daylight, let us issue forth, and let three men challenge the company, while those behind press on and cover them. Grant them no rest; ere the fight has raged long, they will be wearied on account of their hunger and exposure to the storm."

All the people within Te Whetu-kairangi agreed to this action. In the dead of night they prepared food; as they were eating it day came. Then Te Whetu-kairangi poured forth its braves. On account of the heavy fall of snow of the previous night continuing until the sortie was made by the warriors, when the enemy realised their action the whole six hundred once told had issued forth from the fort.

The invaders fled to the western side of Te Awa-a-Taia; some reached it in safety, others, owing to the flood tide, perished in the waters, while yet others were slain by the local folk. Tamatea-kopiri and Marohia were the only chiefs killed; one of the chiefs perished in the waters and his body was cast on shore. The story is that many escaped, that is they crossed the channel of Te Awa-a-Taia, floated across it, and when the pursuers arrived at the shore of Te Awa-a-Taia, the majority had already crossed. This was known by the number of dead, which amounted to one hundred odd. It is said that most of the dead were of Mua-upoko. Here ended this fight.

At this period the folk occupying the three *pas* on the Ranga-a-Hiwi ridge were known as Ngati-Hinewai.

(To be continued.)

POLYNESIAN LINGUISTICS.

III.—POLYNESIAN LANGUAGES OF THE SOLOMON ISLANDS.

By SIDNEY H. RAY, M.A., F.R.A.I.

IX. THE ISLANDS OF RENNELL AND BELLONA.

RENNELL Island is about ninety miles to the south-west of San Cristoval in the Southern Solomons. It is about fifty miles in length from east to west, and about seven or eight miles broad. The smaller island of Bellona lies about fifteen miles north-west of Rennell, and is only about twenty miles in circumference. Both islands are composed of upheaved coral, and Rennell presents the appearance of an old reef with enclosed lagoon, which has been raised about 300 feet above the sea, and from a distance appears as a long flat island fringed with perpendicular cliffs of rugged coral. The surface of the old lagoon is covered with red, clayey soil, with a lake of brakish water. Fresh water is found only on the beach.

A short account of Rennell and its inhabitants was given by Mr. Woodford in 1907,¹ and he has since given a much fuller account.² The islands were apparently discovered and named by Captain Butler in the "Walpole" in 1801, but Bellona was first visited by Bishop Selwyn (the elder) and Mr. (afterwards Bishop) Patteson in the "Southern Cross" in 1856.³

In 1863 Bishop Patteson and Dr. Codrington went to Bellona to return *Te Kiu*, a light coloured tattooed youth whom the Bishop had had in New Zealand. While the Bishop was inland a native came down to the boat, and the Rev. J. Palmer, who knew Maori, had no difficulty in communicating with him. On this occasion Bishop Patteson took ashore the first pigs and first fowls seen on the island, as he had learned from *Te Kiu* that they had none. They were received with astonishment. The man who came to the boat gave Dr.

1. "Notes on Rennell Island." *Man.*, 1907. No. 24.

2. "On some little-known Polynesian Settlements in the neighbourhood of the Solomon Islands." By Charles M. Woodford, C.M.G.

3. Charlotte M. Yonge. "Life of J. C. Patteson." London, 1874. I. p. 272.

Codrington his shell adze (now in the British Museum). The scene is illustrated in Dr. Codrington's book.¹

Beyond the fact that the natives of Rennell and Bellona were Polynesians,² nothing was known of them until Mr. Woodford visited the islands.

The south-west portion of Rennell is known as Bethona (which appears to be the same word as Bellona). The part more to east-ward is Mangihamoā. The villages on Rennell are: Juguge on the south-west coast; Okeoke Kungava on centre of the south coast, Deha Kungava on the south-east coast, Kungivi in the interior, at the west end of the lagoon, and Vinegau on the south coast of the lagoon. These names are due to Mr. Woodford.

There is some uncertainty as to the native names of the islands. Mr. Woodford in 1907 stated that they had not been ascertained,³ but in his later account he calls Rennell Mangana and Bellona Mangiki. In some MS. notes used by me in 1896, Rennell is called Moava and Bellona Moiki.⁴ Miss Yonge in the account of Bishop Selwyn's visit names them Mongaua and Mongiki.⁵ Wawn calls Rennell Muava or Mungava, and Bellona Muighi or Mungiki.⁶ Thilenius uses Muava or Mungava for Rennell, and Moiki for Bellona.⁷ The late Rev. F. Drew wrote Moaba and Moiki or Mongiki.

Since the names are plainly made up of the word Mo (perhaps meaning Motu, island), with the native equivalents of the Polynesian Lava, Raha or Raha, and Liki or Riki referring to the size, I have used them in the form of Mo-ngava (i.e., long or large Mo) and Mo-ngiki (i.e., little Mo).

According to Mr. Woodford Rennell is known to the Melanesians of San Cristoval by the name of Totohuti. He considers that it may be identified with the island known to the Sikaiana natives as Fenuahala (land of the Pandanus tree). Fenuahala was said to have no sand beaches, and to be inhabited only by women, who reproduced the species by the aid of the banana fruit.⁸ Totohuti in the Wango language of San Cristoval means "sap or juice of the banana."

1. Rev. R. H. Codrington, D.D. "The Melanesians." Oxford, 1891. p. 322, and letter to S. H. Ray.

2. Rev. R. H. Codrington. Op. cit., pp. 2, 16, 313, and "Melanesian Languages." Oxford, 1885. pp. 8, 33.

3. *Man.*, 1907. No. 24.

4. These were apparently made during Bishop Patteson's visit in 1863.

5. Charlotte M. Yonge. "Life of J. C. Patteson." London, 1874.

6. W. T. Wawn. "The South Sea Islanders." London, 1893. p. 236.

7. Dr. G. Thilenius. "Ethnographische Ergebnisse aus Melanesien." *Nova Acta. Abh. d. K. Leop. Carol. Deutsch. Akad. d. Naturforscher.* Bd. LXXX. No. 1. Halle, 1902.

8. "On some little known Polynesian Settlements." "Geographical Journal," July, 1916.

In the singular *te* is introduced (as in Tongan and Samoan) after the prepositions *kia* and *ia*: *avatu kia te ai*, give to him; *kia te au*, to me; *kia te koe*, to thee.

In Mo-ngava: Singular: 1. *au* I, *aku* me. 2. *ana* you, 3. *ana* he, him.

5. POSSESSIVES:—

Singular: 1. *toku*; 2. *tou*; 3. *tona*.

Dual: 1 (incl.). *tota*; 1 (excl.). *toma*; 2. *tongua*; 3. *tonga*.

Plural: 1 (incl.). *totatou*; 1 (excl.). *tomatou*; 2. *tokotou*; 3. *tongatou*.

These consist of the article *te*, the word *o* and a suffixed pronoun. The corresponding words *ma* and *mo* are also found: *maku te gau*, for me a fish-hook; *maku te kai*, for me food; *moku te ake*, for me a garment. These show the distinction between *a* and *o*, usual in Polynesian.

The Mo-ngava vocabulary has: Sing. 1. *ooku* my, 2. *oo* your, 3. *oona* his. Plural: 3. *ongatu* theirs.

6. INTERROGATIVES.—Who? *ko ai*? What? *tea*? *tia*? *Koai te ingoa o te tangata*? Who is the name of the man? *Tia te nei*? What is this?

7. DEMONSTRATIVES.—This *te nei*, that *te na*, yonder *te nga*. These correspond to the Maori *tenei*, *tena*, *tera*.

8. VERBS.—Only *e* is generally used in the notes, with *au* and *siai* as negatives: *Tangata o Moava e angu ki Moiki*, *matou e angu ki Moava*, people of Moava paddle to Moiki, we paddle to Moava; *ko koe e kongu ia te au*, thou strikest me; *ko koe e kanukanu a mato muna*, thou writest our words; *mato e au kite a Paulo*, *siai te fenua e tu mai*, we do not see Bauro,¹ not the land stands up hither; *e au mahonga e au*, I do not know; *e bengo te tangata ki te tau*, is speared the man with the spear²; *ko au muna atu kia te koe*, I speak to thee; *na toa siai*, there are no fowls.

In one phrase *te* is apparently a particle: *tona hua te polo*, its fruit (is) cut up (?), but the phrase is not translated and may mean its fruit the capsicum, the fruit (of) the capsicum. Samoan *polo*. (In Mo-ngava the word for 'red' is written with *e*: *e unga*, Samoan *ulaula*, red.)

The imperative appears with no particle in the singular, but has a shortened pronoun in the plural: *noho iho*, sit down (to one); *koto noho a kiho*, sit down (to many).

9. ADVERBS.—Directive: *mai* hither, to me; *atu* thither, to thee; *angi* thither, to him; *iho* down.

1. Bauro is San Cristoval Island, north-east of Bellona.

2. The translation is conjectural, and the phrase is untranslated in the MS. I take *bengo* and *tau* for the Samoan *velo* and *tao*, Maori *icero* and *tao*.

Interrogative: *te hea*? where? *e hia*? how many? *toko hia*? how many persons? *i tia*? whither? where?

Place: *ki ngunga* above, *ki ngango* below.

Time: *itiiti* by and bye.

A general relative adverb is *ai*: *na ika e api ai*, fishes are many there.

10. PREPOSITIONS.—*ki* to, *kia* to (pronouns); *i*, *ai*, at.

11. NUMERALS.—The Mo-ngiki numerals are thus given in the Patteson MS. and by Rev. F. Drew. The word given by the latter if different is placed within brackets.

1 *tasi*, 2 *ngua*, 3 *tongu*, 4 *ha*, *fa* (*fa*), 5 *ngima*, 6 *ono*, 7 *fitu* (*whitu*), 8 *vangu* (*bangu*), 9 *iva* (*iba*), 10 *angahungu*, *katoa*.

Katoa means 'all,' and Rev. F. Drew gives *tuani* for the finish of the counting, and also mentions a method of counting backwards from *angahungu* 11, *iva* 12, *bangu* 13, to *tasi*.

The higher numbers given in Patteson MS. are: 20 *ngua ngahungu*, 30 *tongu ngahungu*, 40 *ha ngahungu*, 50 *ngima ngahungu*, 100 *noa*, 200 *ngua nga noa*, 1000 *afe*, 10,000 *nimo te tau nga*.

The numerals are used with the particle *e*: *te ika e fa*, four fishes.

Mr. Woodford gives the Mo-ngava numerals as follows: 1 *tahi*, 2 *ngua*, 3 *tongu*, 4 *ha*, 5 *ngima*, 6 *ono*, 7 *hitu*, 8 *bangu*, 9 *iva*, 10 *katoa*, 20 *katoa haka ngua*. *Haka* in the last term is the causative particle.

The grammar notes on the language of Mo-ngiki formed the material for a notice by W. von Bulow in 1908.¹ He showed that the language practically became Samoan when the following sound changes were taken into account:—

1. A *g*, *h*, or *wh* at the beginning of a word, or *h* between vowels represents Samoan *f*.

2. The *h* following a consonant does not appear in Samoan.

3. The *k* before or between vowels is elided in Samoan.

4. The *ng* of syllables which have not *ng* in Samoan, represents the Samoan *l*.

In the grammatical particle when these rules are applied no non-Samoan form appears.

1. Einige Bemerkungen zu dem Artikel "Die Sprache von Moi-ki, Bellona Insel" in dem Aufsatz von Sidney H. Ray: Mittheilungen über drei Dialekte der Salomon-Inseln. Von W. von Bulow, Matapoo, Samoa-Inseln. Zeitsch. f. afrik. u. ocean. Sprachen, IV. Berlin, 1898. pp. 146-150.

XII.—A VOCABULARY OF THE MO-NGIKI LANGUAGE.

ENGLISH	MO-NGIKI	ENGLISH	MO-NGIKI
Adult ..	.. ta-matua s.	Fowl ..	.. toa
Arm ..	.. ngima s.	Fruit ..	.. hua s.
Arrow ..	.. ngasiau		
Back ..	.. tua s.	Garment ..	.. ake
Bag, basket	.. kete s.	Give ..	.. avatu, au-mai s.
Banana ..	.. huti s.	Give present	.. takioa s. †
Beard ..	.. tangaha	Go away	.. bo-atu
Belly ..	.. menaba s.		
Bow <i>n</i> ..	.. kauhutu	Hair ..	.. ngau-ungu s.
Bowels ..	.. tinac	Hand ..	.. ima s.
Bowstring	.. kahoho	Head ..	.. ungu s.
Boy ..	.. tama-ngiki s.	Hear ..	.. ngongo s.
		Hot ..	.. buabua
		House ..	.. hangai, fange, hange, whange s. M.
Calf of leg	.. ate-bae s.	Know ..	.. mahonga
Chest, breast	.. hatahata s.		
Chief ..	.. angiki. s. hakahua	Land ..	.. fenua s.
Child ..	.. tama s.	Leg ..	.. bae, wae s.
Child (<i>small</i>)	.. tama-iti s.	Lip ..	.. au-ngutu, ngutu s.
Clothing (<i>man</i>)	.. huna	Long <i>adj</i>	.. ngoa s.
Clothing (<i>woman</i>)	.. mango	Louse ..	.. kutu s.
Coconut	.. niu s.		
Come ..	.. ngaji	Man ..	.. tangata s.
Come here !	.. bo-mai	Many ..	.. api
Cut up	.. polo	Mat, bed	.. moenga s.
		Moon ..	.. masina, s.
Deck ..	.. tau s.	Mouth	.. fingangau s.
Die ..	.. oti s.		
Drum	.. tipa	Name ..	.. ingoa s.
Dwell ..	.. noho s.	Navel ..	.. pito
		Neck ..	.. ua s.
Ear ..	.. tainga, tanginga s.	Net ..	.. kupenga s.
Earth ..	.. keange	Night ..	.. po s.
Eat ..	.. kai s.	Nipple	.. bai-u
Elbow (<i>outside</i>)	.. tunge-ima	Nose ..	.. isu, iahu s.
Eye ..	.. mata s.		
		Paddle <i>v</i>	.. angu s.
Fan <i>n</i> ..	.. ingi s.		
Fan <i>v</i> ..	.. bebenga	Rise ..	.. tu
Finger	.. mangi-a-ima	Rope (<i>sinner</i>)	.. kaha s.
Finger-nail	.. dano-ima		
Fish <i>n</i>	.. ika s.	Sell ..	.. tau s.
Fish <i>v</i> ..	.. taia	Ship ..	.. lakatau
Fish-hook	.. kau †	Shoot <i>v</i>	.. fana s.
Fishing-line	.. uka s.	Sit ..	.. noho s.
Flying-fox	.. peka s.		
Flying-fox teeth	tu'u		

† Written *gau* in the MS. notes.

‡ Written *tagiou* (*g* not nasal) by Rev. F. H. Drew.

ENGLISH	MO-NGIKI	ENGLISH	MO-NGIKI
Speak ..	.. muna	Thigh ..	.. enga
Spear ..	.. tau s.	Tongue ..	.. aio
Stand ..	.. tu s.	Tooth ..	.. niho, uifo s.
Stomach ..	.. menaba, tinae s.	Tree ..	.. akau, ngakau s.
Strike ..	.. kongu, ta s.	Water ..	.. bai §
Sugar-cane ..	.. tongo s.	Woman ..	.. fafine s.
Sun ..	.. na'ā	Write ..	.. kanukanu
Taro ..	.. tango s.	Yam ..	.. uhi s.
Tattoo ..	.. tatau s.		

§ This word is inferred from the word given for "nipple," which is plainly "milk." Cf. note on "nipple."

NOTES ON THE MO-NGIKI VOCABULARY.

By the application of Herr von Bulow's rules a large number of the words agree with Samoan. These are marked by s. following:—

- Beard. Cf. Sam. *talafa*, hairy face, whiskers, and Mao. *tārā* in *tārāhāu*, etc.
- Belly. Cf. Sam. *tinae*, entrails of fish.
- Bowstring. Cf. Sam. *āfo*, Mao. *aho*, line, etc.
- Clothing (man). Herr v. Bulow suggests a connection with Sam. *funai*, to conceal (i.e. the private parts). Cf. Mao. *hūnā*.
- Clothing (woman). Cf. Mao. *maro*, woman's girdle.
- Come here. Cf. Mao. *homai*. Sam. *au mai*, bring. Also cf. go away.
- Cut up. Sam. *polo*, to cut up a pig with a bamboo knife.
- Drum. Cf. Sam. *tīpa*, to rebound.
- Earth. Sam. 'ele, red earth, Mao. *kērē* in *kērēngō*.
- Fan v. Cf. Sam. *vevela*, hot, or *pepe*, flutter, with noun suffix *ga*.
- Fish v. Cf. Sam. *laiu*, to fish for *palolo*, etc.
- Fishing-line.—Cf. Sam. *u'a*, the paper-mulberry, and netting made from the bark.
- Fowl. Sam. *toa*, cook.
- Garment. Cf. Sam. *la'ei*, a train, to wear a train.
- Go away. Cf. Mao. *ho-atu*, go on. Also cf. come here.
- Know. Sam. *māfola*, to be plain, Mao. *māhorā*, exposed to view.
- Mouth. Herr v. Bulow suggests that this is a reduplication of Sam. *finau*, to dispute, hence to dispute violently, with prominent activity of the mouth.
- Navel. Mao. *pito*, Sam. *pute*.
- Nipple. Apparently a mistake for "milk." Cf. Mao. *wai u*, milk, water of breast.
- Rise. Cf. Mao. *tūtū*, Sam. Mao. *tu*, to stand.
- Speak. Cf. Sam. *muna*, to contradict, Mao. to speak treacherously.
- Strike. Herr v. Bulow compares *kongu* with Sam. *olu*, to be marked with stripes (as a consequence of being beaten). The word *olu* is not in Pratt's Samoan Dictionary, 3rd Ed.
- Sun. The word *na'a* appears irregularly for *ngaa*, which would be the correct representative of the Samoan *la*, Maori *ra*.
- Thigh. The word *enga* probably means the "thick part" (i.e. of the leg). Cf. Sam. *oga*.

Fish-hook.—*Kau* or *gau* is a common Melanesian word, for which the Polynesian is usually *matau*, but other words I have not identified as definitely Polynesian or Melanesian. These are:—

Arrow. *Ngasian*.

Hot. *Buabua*.

Bow. *Kauhutu*. *Kau* is the common word for "tree" in Melanesian, found as "stalk, stick" in Polynesian, and common in words for "bow."

Many. *Api*. Cf. Sam. *aupito*, many.

Ship. *Lakatau*. *Laka* appears to be the common *aka*, *vaka* ship, as in the Motu (New Guinea) *laka-toi*, Malagasy *lakana*. But *tau* cannot be compared with the Motu *toi*, which means "three." Most likely *tau* is the word for trade. Sam. *tau*, the ship being a "trading" vessel.

Chief. *Hakahua*.

Come. *Ngaji*.

Finger. *Mangi a ima*. With *ima*. Cf. Mao. *rima*, Sam. *lima*. *Mangi* may perhaps represent *mai* as in Mao., etc., *mai-kuku*, claw.

Tongue. This may represent *alelo*, with the two *l's* lost.

Finger-nail. *Dano* is not identified.

Write. *Kanukanu*.

Flying-fox teeth. *Tu'u*.

Give as a present. *Takioa*, or *tagioa*.

XIII.—A VOCABULARY OF THE MO-NGAVA LANGUAGE.

By C. M. WOODFORD, C.M.G.

ENGLISH	MO-NGAVA	ENGLISH	MO-NGAVA
Alive ..	.. maungi	Cloth (<i>bark</i>) ..	.. kongoa
Area-nut ..	.. pua	Cloud ..	.. tu-ngangi
		Club (<i>stone-headed mace</i>) ..	.. ngakahu
Bad ..	.. songu	Cold ..	.. makeke
Bag (<i>native, of grass</i>) ..	.. kele s. M.	Come ..	.. to-mai, cf. s. mai
Bag (<i>another kind</i>)	<i>mango</i>	Cough ..	.. kangi s.
Banana ..	.. huti s.	Cut hair r. ..	.. dobiku
Beard ..	.. tangaha, jovi	Cut (or wound) "	.. ma'aka
Belly ..	.. tina		
Big (<i>too much</i>) ..	.. e ha	Dead ..	.. mamati, matimati s. M.
Bird ..	.. manu s. M.	Drink ..	.. binu s. M.
Black ..	.. ungi s.	Drum ..	.. titipa
Blow (<i>the nose</i>) ..	.. isu-hohonu	Duck (<i>wild</i>) ..	.. mangago
Blow (<i>with mouth</i>)	<i>orka</i>		
Boat ..	.. vaka s. M.	Ear ..	.. tanginga s. M.
Bone ..	.. ivi s. M.	Eat ..	.. kai s. M.
Bowl (<i>for lime</i>) ..	<i>kapia</i>	Egg ..	.. tahi
Bowl (<i>for water of coconut</i>) ..	<i>tatai</i>	Fall down ..	.. po ungi
Breadfruit ..	.. me	Fan ..	.. tugi
Broken ..	.. nonoa, momono	Far away ..	.. mamao s. M.
		Finger ..	.. manania
Carry ..	.. to'o	Finish ..	.. oti
Catch (<i>seize</i>) ..	<i>jabu</i>	Fire ..	.. vakai
Chew (<i>betel</i>) ..	<i>kamu</i>	Fish ..	.. ika s. M.
Chief's stick ..	<i>taangaka</i>	Fish-hook ..	.. ngau
Child ..	.. tama-itiiti s. M.	Go ..	.. gevo
Close up ..	.. hitai-aki	God ..	.. atua s. M.

ENGLISH	MO-NGAVI
Good ..	.. gauí
Hand ..	.. ngima s.
Hot ..	.. bebenga s. m.
House ..	.. hangí s. m.
House (<i>chief's</i>) ..	.. de-tunga
Hungry ..	.. ongea
Itch ..	.. mamai
Kill ..	.. taa s. m.
Land ..	.. te-hanua s. m.
Leg ..	.. vai'i s. m.
Light n.	.. pungu
Lime-stick	.. amosi
Louse ..	.. ungu s. m.
Make ..	.. haka s. m.
Man ..	.. tangata s. m.
Mat ..	.. majikopi
Mirror ..	.. titingo
Moon ..	.. mahina s.
Moustache	.. hu-ngutu
Mouth..	.. ngutu m.
Nose ..	.. isu s. m.
Noose-ring	.. katanga
Osprey ..	.. kangau
Paddle ..	.. ngahoi
Pillow (<i>wooden</i>) ..	.. ungunga s. m.
Quick ..	.. gagage
Red ..	.. unga s. m.
Rub noses	.. sosongo s. m. <i>songi</i>
Sail (<i>mat, of canoe</i>) ..	.. de-nga s. m.
Sail (<i>of ship</i>) ..	.. tu-ng'a s. m.
Sand (<i>white</i>) ..	.. isi mana'a

ENGLISH	MO-NGAVI
Satisfied (<i>full up with food</i>) ..	.. mahina
Scratch ..	.. anga s.
Sea ..	.. to-moana s. m.
Sharp ..	.. kakai
Sleep ..	.. momoi s. m.
Smell v.	.. gubia
Smoke ..	.. awahi (M. <i>auahi</i>)
Smoke ..	.. sumeko
Snake ..	.. ngata s.
Spear (<i>large wooden</i>) ..	.. ta-tao s. m.
Spear (<i>tipped with bone</i>) ..	.. kapiui
Stand ..	.. tutu'u s.
Star ..	.. hatu'u s. m.
Stone (<i>or rock</i>) ..	.. ha'atu s. m.
Stretch ..	.. mahongu
String ..	.. uka, kaha s.
Sun ..	.. nga'a s. m.
Tap (<i>lime bowl with stick</i>) ..	.. gituku
Taro ..	.. tango s. m.
Tattooing ..	.. tatau s.
Tattooing (<i>crescentic on buttock</i>) ..	.. haka-thapa m. rape
Teeth (<i>of flying-fox</i>) ..	.. tu'u
Thigh ..	.. unguvanga
Throw ..	.. tupe
Too much (<i>big</i>) ..	.. e ha
Tooth ..	.. niho s. m.
Turn round ..	.. hungiugin
Walk about ..	.. degehu
Water ..	.. vai s. m.
Weep ..	.. tangi s. m.
White ..	.. sesungu
Woman ..	.. hahini m. s.
Yawn ..	.. mababa s.

NOTES ON THE MO-NGAVA VOCABULARY.

By S. H. RAY.

Words cognate with Samoan are marked s, if with Maori m. :—

- Alive. *Maungi* represents a very common Melanesian word *mauri*, life, live.
- Areca nut. Cf. San Cristoval *bua*. This is the common Solomon Island word.
- Beard. Cf. s. *talafa*, etc.
- Belly. Cf. s. *tinae*, entrails.
- Blow nose. Cf. s. *ian*, *hohonu*
- Blow (with mouth). Cf. m. *whakaha*
- Bowl (for water). Cf. s. *tata*, baler.
- Broken. With *nonoa* cf. s. *nonoa* tie. *Momono* is pps. a mistake for *momomo*, s. broken.
- Carry. Cf. s. *to*
- Chew betel. m. *kamu* eat.
- Close up. Cf. s. *fetina'i*, crowded together.
- Cloth. Cf. s. 'oloo, property of foreign origin.
- Cloud. Pps. for *asu* smoke, *ngangi* sky.
- Club. The same word as "tree" as in Tahiti and Niue.
- Cold. s. *ma'e'e*, to shiver.
- Cut hair. m. *löpē*, to cut off.
- Drum. Cf. s. *tipa*.
- Fall down. Apparently a cautionary word "dark," hence 'fall.'
- Fan. Cf. m. *tuki* (?)
- Finish. Cf. s. m. *oti*, die, m. *oti*, finish
- Fire. Cf. m. *wahie*, fuel.
- Fish-hook. Cf. note on Mongivi Vocabulary.
- Hungry. Cf. s. *ole*, to beg, m. *onge*, famine.
- Itch. Cf. s. *mama'i* pl. of *ma'i*, sick, ill.
- Light. *Pungu* represents a common, Melanesian word *pulu*, torch, candle. San Cristoval *buru*.
- Mirror. Cf. m. *titiro*, look.
- Moustache. *Hu* is pps. for *huru*, hair, s. *fulu*, and *ngutu* is "mouth."
- Paddle. Probably plural article *nga*, and *hoi*, m. *hoe* paddle.
- Sharp. Cf. m. *kai*, to bite.
- Smoke. Cf. m. *au* smoke, *ahi* fire.
- Smoke. *Sumeko*, English "tobacco."
- Stretch. Cf. s. m. *mufola*, spread out.
- Tap. Cf. s. *ongavai*.
- Thigh. Cf. s. *ongavai*
- Turn round. Cf. s. *fuli*, m. *huri*.
- White. Cf. s. *sesenga*, to be dazzled.

A few words which are unlike s. or m. are the same as in the Reef Islands (near Santa Cruz). Some examples are: big *ha* (R.I. *fa*): bowl for lime *kapia* (R.I. *kapia*); good *gani*? *ngaui* (R.I. *lavoi*); house of chief *de tunga* (R.I. *taunga* house). The word for "breadfruit," *me*, is the same as in Tikopia (and Eastern Polynesian) *mei*, and Micronesian *mai*.

These notes conclude the series on "Polynesian Languages of the Solomon Islands." An account of the "Polynesian Languages of the Santa Cruz Islands" will follow.

THE NGATI-TUHARETOA OCCUPATION OF TAUPO-NUI-A-TIA.

BY THE REV. HOETA TE HATA OF WAITAHANUI.
TRANSLATED BY THE REV. H. J. FLETCHER, TAUPO.

(Continued from page 97. Vol. XXVI.)

MEREMERE AND TE HEUHEU THE FIRST.

WE now tell of Meremere the 2nd and Te Heuheu the 1st. [Meremere is the same person as the Meremere given in the list No. 1 on page 25 of Vol. XXVI "Journal Polynesian Society."] This man for some unknown reason went to Waitangi, Rotoiti, and died there. His son and heir was Te Rangi-tua-matotoru, who was a man of great power and influence and who did much to uphold the *mana* of Ngati-Tuharetoa. In his time there was much fighting, but I am unable to tell the reason of the fighting. This fighting was the cause of much passing to and fro of Ngati-Tuharetoa. On one occasion Tuharetoa met some of Ngati-Kea at Okurawi on the Wairakei Block. A fight ensued and Ngati-Kea were beaten and their chiefs Te Ihukino, Rongo-whiti-ao and Te Hau-o-Taranaki were killed. It was at this time Te Tauri lost his *taiaha* (or halbert) in a peculiar way. After the fight Tuharetoa collected the bodies of the slain and placed them in a heap; but there seems to have been one of them only stunned. For in the night, while the *taua* was asleep and the *taiaha* was struck upright near the heap of slain, the man arose, grasped the *taiaha* and fled. The name of the *taiaha* was 'Matua-kore.'

We return to the story of Matotoru the son of Meremere. When he grew up his first work was to build a house. This house was built at Heretoga, Roto-a-Ira.

It was named Haruru-o-te-rangi, and it was modelled after the plan of a *whare* called Te Riri-ka-wareware at Tokaanu. There was another *whare* like it at Motu-tere called Hau-tu-te-rangi. The *whare* of Te Rangi-tua-matotoru was a sacred carved house, where the Maori gods Ririo, Takaka and all their company were accustomed to frequent. The reason why they used it was because the house was named after their dwelling place on Tongariro.

[These gods were said to be of human form, and they were in the habit of sweeping down on the dwellers in Taupo-nui-a-Tia. A Maori artist has depicted his idea of what they were like on the walls of a *wharepuni* at Korohe. If they were anything like their portraits, they were fearsome monsters indeed.]

The axe used in sharpening the rafters and posts of the house was of greenstone, and it was named Hauhau-pounamu. The chisels used in carving the posts and other things were also of greenstone, and were given the same name as the axe. There was a song about these houses, about Haruru-a-te-rangi, Riri-ka-wareware and Hau-tu-te-rangi. This is the song :—

Kaore hoki koia te mamae
E wahi pu ana te tau o taku ate
Ka tu te whare puni ko Haruru-a-te-rangi
Hei whakawaitanga mo taua e
E kaea nei kai runga tuakana ki
Te manaaki ki te whare ka tu ki Tokaanu
Ko Te Riri-ka-wareware
Ka tu ki Motu-tere ko Hau-tu-te-rangi
Ka ngangana mai te whakairo
Na Hopara i taratarai ki te pounamu
Te reo o te wai i mate ano au
Ki te mapunga mai o tona reo haere
Kia maro te mau toki
Kai hukerikeria kai motu mai to poupon
Waiho tonu atu kia kino ana a he taurira
Ki te mau toki Tu-ramarama-i-nuku Tu-ramarama-i-rangi
Haere i te pupuke haere i te koronga
Haere i te ara tapu o Taue
Kai te whakarite koe ki te marama
E titi mai ra ki tou tumuaki
Ka whaka—Maui koe ia a koe.

A PARAPHRASE OF THE WAIATA.

Alas the pain I feel throbbing as if it would break my heart strings. We have, as yet, no house, but our elder brother has taken pity on us.

There will stand a large house to be called Haruru-o-te-rangi. At Tokaanu there is Te Riri-ka-wareware and Hau-tu-te-rangi at Motu-tere. There gleams the carving of Hopara, shaped with the greenstone. Listen to the voice of the waters; I am weary with the sound of its rushing.

Hold fast the adze, grip it firmly, that the posts may be shaped. Do it carefully, lest the pattern be marred. Hold fast the adze
¹ Tu-ramarama-i-nuku, ² Tu-ramarama-i-rangi.

1 and 2 are given on page 161 of Vol. I. "W.A.H.M.," as two of the beings who dwelt in the bosom of Rangi and Papa before their separation.

Go on learning and desiring to tread the sacred paths of Tane, until you are like the moon, now shining on your head, for brightness. Until you become as clever as Maui.

The man who carved this house, Hau-tu-te-rangi, was Hopara, a man skilled in the art of carving. After the erection of the house the fame of Te Rangi-tua-matotoru increased among his own people and throughout the whole of Taupo-nui-a-Tia.

This is another exploit of this man :—A man named Kereua of Ngati-Awa was killed near the Waikato, to the north of Tauhara, by some of Ngati-Tahu. A chief named Tu-taka-roa, a young relative of Te Whatu-Pounamu of Tu-hare-toa, heard of the death of Kereua, who was also a connection of his. Tu-taka-roa at once started for Motu-tere, where Te Rangi-tua-matotoru was living. When he arrived, Matotoru said to him, "Where are you going?" He replied, "I am going to Whakatane to see about the death of our relative Kereua, and to kill some one in payment." Matotoru said, "If you return alive take a recompense for Kereua from my armpits."

The reason for this saying of Matotoru is as under :—

Tu-taka-roa went on to Whakatane to see Ngati-Awa. When they heard the reasons for his coming they arranged a truce between them. Ngati-Awa and Tu-taka-roa then arranged to avenge the death of Kereua. They came to the Waikato and assaulted the Ngati-Tahu *pa* and took it.

A number of men were killed, but Tama-kino fled. He was seen by Tu-taka-roa, who went in pursuit. Tama-kino was overtaken and killed as payment for Kereua.

Ngati-Awa then returned to Whakatane, and Tu-taka-roa came on to Taupo, to Te Rangi-tua-matotoru at Motutere. He told Matotoru that he had killed Tama-kino. Matotoru replied, "Well then, it will be for us to avenge the death of Tama-kino." Tu-taka-roa knew from this that at some time he would be the payment for Tama-kino.

Tu-taka-roa travelled on until he came to Toka-anu, then Te Whatu-pounamu, an elder relative of Tama-kino, heard of his death. Te Whatu [and others] were very angry at this, for Tama-kino belonged to this place; he was a Ngati-Tu-hare-toa.

Tu-taka-roa kept in mind the words of Matotoru, that he would avenge the death of Tama-kino. He built a *pa* for himself and named it Whaka-oho-kau. This *pa* stood on the western side of the mouth of the Toka-anu stream by the side of the sea of Taupo.

Matotoru had said that he himself would avenge Tamakino, but he sent messengers to the Arawa, to Tu-hou-rangi, to Ngati-Whakaue, to Rangi-tihi and other *hapus* of Te Arawa to come and avenge the death of Tama-kino.

The coming of Te Arawa was like that of grasshoppers. They came on to Mototoru at Motutere, and then on to Tokaanu to besiege the *pa* of Tu-taka-roa. Mototoru came on with the party and they asked him how they should know Tu-taka-roa. Mototoru told them that Tu-taka-roa could not be hidden for he was a tall stout man, a warrior and a good man to fight. This description of Tu-taka-roa by Matotoru was sufficient for the *taua*. Some of the party went on by canoes to the mouth of the Tongariro river with Matotoru. They landed there and waited for the rest of the party to come along the shore so that they might all go across to the assault of Tu-taka-roa's *pa*. While they were waiting Matotoru went away quietly by himself to make peace with Tu-taka-roa. It was only when the *taua* was making preparations for the fight that his absence was discovered. The canoes were paddled across and approached close to the *pa*. As they came Tu-taka-roa came out of the *pa*, and he was recognised by the *taua* by the signs mentioned by Matotoru. Tu-taka-roa waded out into the lake to try and spear some of them. He waded out until the water was up to his breast, then he turned to see what had become of his men. Not seeing them, he turned and made for the shore. The canoes chased him, but he reached the *pa* in safety.

As the canoes reached the shore the men saw Matotoru coming out of the *pa*, and they knew by that that peace had been made. The men were angry at the idea of peace being made in this way. Te Arawa returned to their own country.

Some time after this there was a man named Tai-hakoa, of Taupo, who owned two *pas* in the Taupo district named Nga-mokai and Operua, went on a visit to Te Arawa. As he went by lake Tarawera he came upon a party of Te Arawa and a party of Tuhoe fighting. Tai-hakoa joined himself to the Arawa. They met and fought at Puke-kahu and Te Arawa were beaten. Tai-hakoa was killed, and as he had been specially noticed by Tuhoe, some of the captives they had taken were asked about him. The prisoners said he was a man of Taupo.

This is the reason why trouble afterwards came to Taupo. It was the "seen face of Tai-hakoa," and his unwarranted interference in the fight between Tuhoe and Te Arawa, that was the cause of the fighting that afterwards took place at Taupo. When Tuhoe came they overwhelmed two *pas* belonging to Tai-hakoa. These *pas* were Nga-mokai and Operua. Tai-hakoa's people fell before the invaders and many of them were taken prisoners.

Among the slain was Te Hinga-nui a grandson of Te Rangi-tua-matotoru. Matotoru at this time was living at Motu-tere when he heard of the taking of these *pas* by Tuhoe. He at once thought that perhaps his grandson had been either taken captive or slain. So he went on board his canoe, with thirty men to paddle, and came on to

Hamaria. They anchored outside in the sea (lake), and Matotoru called out to the *taua* to enquire if Te Purewa, Te Umu-ariki and Te Hiko, chiefs of Tuhoe were there. The reply was, "They are here." Matotoru then asked that they might be called. The chiefs were called, and Te Purewa and his companions stood up on the cliffs at Nga-totara, Hamaria. Matotoru then called out, "Has my grandson been killed?" Te Purewa replied, "What was he like?" Matotoru said, "He was red haired." Te Purewa said, "Yes, he is dead." Matotoru waved his hand. He then made arrangements for peace with Te Purewa and the other chief, and they agreed upon Opepe as the place where peace should be made. The peace was to be the "Peace of the Jade door" that should never be broken. When these things were finished Matotoru and his party returned to Motu-tere.

When they arrived there they found a party of Tu-hare-toa, who had come in their canoes to attack Tuhoe. Matotoru advised them to return for he had made peace with Tuhoe. But the men stood up and persisted in their intention of going on to fight Tuhoe, and because of the desire of the chiefs of Tu-hare-toa the advice of Matotoru was unheeded. The *taua* went on to Orona [at Hamaria] and fell upon Tuhoe, thus breaking the peace that Matotoru had made. Tu-hare-toa was badly beaten.

[There are several references to Tai-hakoa in Mr. E. Best's valuable papers published in the "Journal of the Polynesian Society." In Vol. VI., pages 9-65, and Vol. XI., pages 14, 57, 58 and 132.]

Some time after the above events Matotoru died and his body was placed in a small house on Motu-taiko Island. The house stood there with the body inside it with a Maori mat as a screen across the doorway. This was the Maori custom of treating the bodies of their principal chiefs.

While the body lay there in the house on Motu-taiko a party of Ngati-Maru and Ngati-Raukawa came through on their way to Hau-raki and Maunga-Tautari. They were returning from Kapiti, and their leaders were Pataua, Wahine-iti and Hape. The party called at Te Rapa, where Te Heuheu was living, to borrow canoes from him.

The canoes were given to them, and they were told to go straight on and leave the canoes at Marae-kowhai.

But they had only got beyond Whaka-rongo-tukituki at Pukawa, when they went ashore and dug up some bodies of the dead belonging to Ngati-rua. When this was known to some of the tribe, they sent on to Te Heuheu and told him that the bodies of his relatives had been desecrated by Ngati-Maru and Ngati-Raukawa. Te Heuheu replied, "They are not people of ordinary rank. *Ko te tangata i mohio ki te matatahi, me te kaituha.*" This is a saying of Te Heuheu about Matotoru. The words "*matatahi*" and "*kaituha*" are to be understood

as applying to Te Rangi-tua-matotoru, for he was a man who had the power of life and death. The saying of Te Heuheu was uttered because Ngati-Maru and Raukawa had gone out of their way to visit Motu-Taiko and desecrate the grave of Matotoru.

They had taken away the mat that was used as a curtain to the doorway of the *whare* in which the body of Matotoru was lying. After this they crossed over to Motu-tere and illused the people living there by taking away their garments and all their other goods. They then paddled on towards Ranga-tira [at the north end of the lake].

As soon as they had gone on, Hurihia, a sister of Te Heuheu, who was married to Te Tauri, a grandson of Matotoru, started for Te Rapa to tell Te Heuheu what had happened. As she went she had an old broken net girt around her loins, with no other garment, for they had all been taken by Ngati-Maru. When Te Heuheu saw his sister coming with nothing on save an old net, he knew that the people of Motu-tere had been badly used by Ngati-Maru. He asked her what had happened, and she told how they had been robbed, and that the grave of Matotoru had been desecrated by the party of Ngati-Maru and Ngati-Raukawa.

Word was at once sent forth to all the boundaries of Tu-hare-tou to assemble at Motu-tere. When they were assembled, Pipiri and Te Tauri advised Te Heuheu not to pursue Ngati-Maru, but to let the desecration work its own revenge. [The violation of the *tapu* of such a man as Matotoru would be avenged by his *atua* or god.] This advice was by no means pleasing to Te Heuheu; he was for instant pursuit. His counsel was taken and the chase commenced.

This was one of those actions that led to the *mana* that Te Heuheu became famous for. When the canoes went on to Motu-tere, Hape went from there by land, for he reckoned from the words of the others in the *pa* that Ngati-Maru would not be pursued.

Ngati-Maru and Ngati-Raukawa arrived at Ranga-tira, and were seen by the men living there. Hape had already arrived and told his story, so the men of the *pa* knew about Matotoru. Hape was hidden by his relatives, so that he would not be seen by the visitors.

The men of the *pa* told the *ope* or war-party to bind their canoes with three ropes to each canoe so that they might not be drawn away into the current of the Waikato. So the canoes were tied to portions of the palisading of the *pa*. The *pa* was Ranga-tira. The *ope* slept outside.

The pursuing Ngati-Tu-hare-tou crossed to the Karaka, about two miles from Ranga-tira, and left their canoes drawn up on shore. They then sent some spies along to see where the *ope* were camped. The spies found them asleep outside of the *pa*, so they quickly went back to report. Te Heuheu ordered his party to surround the sleeping *ope* and wait for the dawn. This was done, and the party crouched ready and

watched for daylight. At the first streak of dawn the assault was made.

Ngati-Maru and Ngati-Raukawa were badly beaten, and the chiefs Pataua and Wahine-iti were killed.

In this way the insult to Te Rangi-tua-matotoru was amply avenged as a lesson to the generations coming after.

There was no chief of those days equal to Te Rangi-tua-matotoru in *mana*. It was because of his *mana* that Te Heuheu spoke of him—“*Te tangata i mohio ki te matatahi me te kaituha.*” (The man who understood good and evil, or who had the power of life and death.) He was the equal of men like Rangi-horoa of Tarawera, Te Ruruku-o-te-rangi of Heretaunga, and others.

Another story is told of Matotoru and Te Ua-mai-rangi. There was a man named Takua of Ngati-Kahuhunu married to a woman named Te Ra-to-ahiahi of Ngati-Awa. Because of his own connection with Heretaunga, and his wife belonging to Ngati-Awa of Whakatane, he was continually passing to and fro. On one occasion as he was passing he was attacked and killed by some people along the track.

When Ngati-Kahuhunu heard of it they closed the tracks between the two places. One track by way of Titi-o-kura, and the other by way of Te Ranga-a-Tawhao. So that no one was able to come from the east to this place, or to go from this side to the East Coast. Te Ua-mai-rangi was unable to visit his people Ngati-Awa and Ngati-Pikiao of this side because of the prohibition. Te Rangi-tua-matotoru heard that Te Ua-mai-rangi was unable to get through, so he sent him a message to come on to Motu-tere by way of Tahu-nui and Te Puta-a-te-haki. Te Ua did so, and then was able to get to his people at Roto-iti and Whakatane. [Te Ua-mai-rangi was the grandfather of Renata Kawepo. His name and that of Te Rangi-tua-matotoru are coupled together in the “Polynesian Journal,” Vol. XXI., page 86.]

Matotoru is mentioned in the following *patere*, it is called the “Patere of Manomano.”

E noho ana i te koko ki Wai-hora,
 Hewa noa ki te karanga oho noa mai ko tu pari.
 E hoa ma taia atu i te putanga mai i te matarae ki
 Hinga-rae. Pewhea tena te kokihi o te waka i a Te
 Pua. Ma ie kawariki e taunu mai he tureti ahahaia.
 He aha te manu e tiorere nei te moana?
 He tara ka muhuka i maua atu. E Hi, aku korero
 Hau atu ana ki te tore wa he kenokeno
 He pororua tupapatihake te tau iho turama tonu.
 Ka haere ra i kaha o te ngutu ki Waikato.
 Ki a Muri-whenua ai rawa he peha turanga korero
 Ki te ngutu maioro e, ki Hangahanga ki a te Whata-nui.
 Ko wai te pai kia torere au ko Ta-tare.
 Kai te uranga o tera ko Hine-mati-oro.
 Tē mutu noa te korero. Wani noa koe i te tau tahi.

Wani noa koe i te tau rua. Waiho ano te toremi papa,
 Kia anini. E kore pea e tahuritia mai. He tihotihoia
 Katahi. He waha mangaia ka rua. Ako noa koutou nei
 Ki te atahu. He ungaonga i te ngaherehere.
 Ko au kia webe nei. Ka whiti ra i te taha mate.
 Ka wani ra i taha kaha. Ka tau kau i waenga.
 Ko nga ruru au o te ngare o te Kohera.
 Taku pukepuke ko Pae-nui-o-Rehua.
 Taku taumata ko Hinemoa. Kia marama te titiro
 Ki nga keo rau ki Tarawera. Awhi ana au
 Ko te hahae kia homai te korirangi
 Hai whakangaoko noa i toku kiri.
 E tara mai nei e te ngutu tui.
 Mei kore te kei o te waka i a Haerehuka.
 Piri ana au i te kopa o te whare o Te Rangi-kouariro
 Ko tona tama. Hoki mai ano ki te paekiri ki te Motu-
 Tawa. Ko te Kahuroro koi he mai Te Hurinui.
 He ruru pehopeno au. Mene tonu mai runga,
 Mene tonu and raro, Mene tonu mai runga,
 Mene toun ank raro, Mene tonu mai te ngare o Te
 Rangi-Ita. Hei kahika i te aroaro.
 Katahi nei ka tikanga, katahi nei ka ponanga,
 Katahi nei ka rawe rua taku mea.
 Ki te mea no roa te tau te ananga mai a taku mea.
 He aniwha koia te manawanui o taku mea.
 Ka whiti nei kai te pae. Ka rongo ra te ngutu iti.
 Ka rongo ra te ngutu rahi. E Whata! hoes te wai ki
 Taupo. Kai te whakatutu au i taku poi tawhare.
 Ko titi te waru, hewa noa nei ki te karanga o runga
 Te rangi. Ka herea i te ihi o te ra.
 Ka kutia mai e te paea o hanga kino e te waro.
 I tari mai te pukupuku. I tari mai te harehare.
 Te hokahokanga o te marama. Te tau akinga o Matariki.
 Taku huihui ko Hinewai, Tautoru, Whanui, ko Puanga
 Ko Rehua kai tangata. Kia mau koia e Tao te hapai
 Hai mariunga kokinga ki Hauraki.
 Hangarau e waiho noa i te takiwa ki kai pereii.
 Ka kite ra Matotoru e tutaki i te whakataumanutanga
 O ana na waka. Ko koia e ara, e.*

[There are several obscure points in this *patere* to be cleared up before we can give a passable translation.]

There is another *patere* beginning:—

“E noho ana i toku taumata i Tiheia.”

But as this has already appeared in the pages of the “Polynesian Journal,” Vol. XV., page 11; and another version is given in Sir George Grey’s “Moteatea,” we do not give it.]

* Many words in this composition appear doubtful—they are not known in other connections. Maoris are much given to altering common words when used in song for the sake of euphony.—EDITOR.

MUMMIFICATION AMONG THE MAORIS.

BY H. D. SKINNER.

THE various notes and papers on this subject that have appeared in recent numbers of the 'Journal' have elicited the information that mummification was practised in recent times among Nga-Puhi. It does not appear to have been recorded elsewhere in New Zealand. From this it might be argued that the practice had been introduced among Nga-Puhi, perhaps in the not very distant past, from some other part of the Pacific. That such was not the case is proved, however, by the Moriori evidence. In Volume II. of the "Memoirs of the Polynesian Society," page 184, Alexander Shand writes: "The Morioris also had a custom of opening the bowels of the dead; for love, it is said—*mana-pou* or *manawa-pou*—but my informant in this case neglected to say what next transpired. In other cases they also sometimes suspended the bodies close to the roads leading out from their houses, and even, it is said, inside their houses, scraping off the black mildew or decayed matter; this, however, appears exceptional, and not to have been the prevailing custom, although possibly a modification of some ancient one partially adhered to; nor does it appear probable that they dwelt in the house in such a case, such being contrary to their general custom of burying the dead as soon as possible." If the facts here recorded are compared with those set out by Hare Hongi it is impossible to doubt that Shand has, quite unconsciously, set on record the practice of mummification among the Morioris. The correspondence between the two accounts is complete. The thought suggests itself that, in transferring the information from his note book to his MS. for publication, Shand may, to a small extent, have broken the continuity of the original Moriori statement.

In his too generous reference to the present writer's work and of the review which called forth Hare Hongi's paper, Dr. Elliot Smith quotes me as asserting that the practice of canoe burial had no connection with the similar Egyptian custom, but that it "arose in a wholly different way from wholly different circumstances." If he consults the review again he will see that I made no such dogmatic assertion as he attributed to me. My words were: "The second point arises from the connection that exists throughout the Pacific, and is clearly expressed among the Maori, between the rites of burial and

the canoe. Does this relationship prove connection with Egypt, where the same connection existed, or did it arise in a wholly different way, from wholly different circumstances? The weight of evidence, too long to state in this review, points to the latter alternative."

In his great work, "The History of Society in Melanesia," Dr. Rivers has essayed the task of setting forth and elucidating, among other customs, the burial rites of Melanesia. Except in so far as Rivers has dealt with it, the problem in Polynesia still remains unattacked. As an indication of its complexity it may be mentioned that in a single tiny group—the Chatham Islands—the following methods of disposal of the dead were practised: interment in the sitting position, burial in the sitting position with half the body above the ground, burial erect, burial in a coffin, cremation, and launching the dead to sea in a canoe. There is also evidence for interment horizontally and for the abandonment of the bodies of the common people to decay on the *tuahus*. This diversity of burial customs indicates that a great diversity of race must have gone to the formation of Moriori society. The present writer does not attempt to elucidate this diversity. An explanation of the connection between canoes and burial may, however, be suggested. All the islands in Polynesia were colonised by immigrants who travelled in canoes. There is a belief widely spread in Polynesia that the souls of the dead plunge into the sea and return to the fatherland. Speaking of the Morioris, Shand says: "The bodies of the dead were always placed facing west, as the way back to Hawaiki" (the original fatherland), "whither the spirits returned, indicating thereby, no doubt, the direction from which the canoes came." And further, "The spirits dived into the sea at Perau, on their way back to Hawaiki—coming on their way thither along the high ridge of the land down to where the Rautini grew, over the crossed branches of which went the chiefs, but under them the common people, then, seizing the *aka* vine, swung off with a dive into the sea, emerging ultimately at Hawaiki, the cradle of their race." In accordance with this belief of the return of the dead to the home across the sea, the dead were sometimes actually launched to sea in a canoe. This is the explanation of the connection between the dead and the canoe which I had in mind when writing the review quoted above. I still believe that by itself it would be a perfectly legitimate explanation. The strength of Dr. Elliot Smith's general proposition is so strong, however, that his explanation of Egyptian influence must be admitted as the more probable. While it is legitimate to argue that a practice such as mummification may have arisen independently in Egypt and in the Pacific, it does not seem possible that such arbitrary practices as mummification, the connection of the dead with boats, and sun-worship could have arisen and become associated independently in Chatham Island and in Egypt.



NOTES AND QUERIES.

[274] Some Notes on Taumako Relationship Names.

While spending a day at Pamua, a school belonging to the Melanesian Mission where young boys are trained, I met two boys from the Duff Group (Taumako), one about 16 years old, the other younger. Both were pure Polynesians in appearance, tall and fair, with black, straight hair. The following facts which I learned from them may be of interest to your readers. I could not get a full list of their relationship terms but *sama* means father, father's brother, and mother's brother, while *sina* is mother, father's sister, and mother's sister. Both grandfather and grandmother were called *sipu*, a term also given to the husband of the father's sister. Son is *tukuata liki* (daughter ?). Brother is expressed by three words *tuku kafe* (apparently a general word), *tuku tokana* elder brother and *tuku teina* younger brother. Sister is *tuku tofine* whether elder or younger. There is a special bond between a boy and his mother's brother, he may take any of his uncle's property freely, and when the uncle dies all his property goes to his nephew.

The people are divided apparently into clans named after fish; for example, the shark (*pakewa*) clan, the members of which are forbidden to kill or eat a shark (the elder of my informants belonged to this), the turtle (*fouu*) clan, the *alala* clan (to which my other informant belonged; apparently *alala* is a ray), the *takuo* clan (a long fish) and others. None of the clans can kill or eat the fowl *kio*. A boy belongs to the clan of his mother.

The people chew betel-nut, calling the whole process *kamu* (the San Cristoval word is *damu* or *tamu*). The leaf they call *lau pita*, the areca nut *matapi*, and the lime *kapia*. They also drink *kava*, which they call *pno*, and which is prepared by chewing; but this is not a common habit like betel chewing, for the *kava* is only drunk on special occasions; as at the time of a funeral, one of my informants remarked.

I hope this note may be of interest though the information it contains is so scanty and incomplete. I talked to the boys in the Mota language which both spoke well, and when I visit Pamua again in two or three months' time may be able to get more for you, if you are interested in the people.

C. E. Fox.

Tarumare, San Cristoval,
Solomon Islands.

[275] Societe d'Etudes Oceaniennes.

We have received with much pleasure the first Bulletin of the new Society organised at Tahiti for the study of similar things to those of our Society. We heartily welcome our new comrades in the field of Polynesian studies, and trust they may have a prosperous existence. The "Arrête," creating the "Société d'Etudes Oceaniennes" under the hand of His Excellency M. G. Julien, Governor

of the French Establishment in Oceania, declares in its first article the objects of the Society as follows :—

Article 1st.—“There is founded at Papeete, chief site of the French Establishment of Oceania, a group (or association) named the ‘Société d’Etudes Océaniques,’ having for object the study on the ground of all questions attaching to Anthropology, Ethnology, Philology, Archæology, the history and institutions, manners, customs and traditions of the Maoris of Eastern Polynesia.”

From the above it will be noted that the new Society will be run on the same lines as our Society.

The first Bulletin contains the rules, lists of members (honorary, corresponding, ordinary), and exchanges, together with correspondence, among which we notice with pleasure that His Excellency had given orders for the preservation of the “stone divinities” existing at Raivavæ Island. The papers consist of a study of some Polynesian colonies among the Melanesian Islands by our fellow member, M. A. Leverd; an interesting paper on the little known Christmas Islands (probably one of the resting places on the old route from the Hawaiian Islands to Tahiti, mentioned by Fornander in his “The Polynesians”) by Emm. Rouger; and another paper on the “Moving Rocks” of Moorea Island, by Madam Tetua-a-Tefaaana.

[276] Ira, or Indra, the Eel God of India.

In this “Journal” for September last, page 127, is given part of an old Maori incantation connected with Maui’s feat in hauling ashore, and finally killing, the mythical *tuna* or eel, which the narrator also described as a *taniwha*, usually meaning some saurian-like monster. The incantation in the second line presents such difficulty of translation, that the effort was abandoned. It is repeated below :—

Mata tuna ki te rango tuatahi,
(refrain) Ko Ira i, ko Ira i, ko Ira i, toro ai.*
 &c. &c.

Mr. Elsdon Best suggests that the word, or name, Ira above, is intended for the Hindu god Ira, god of eels (and other things), a name which subsequently developed into Indra. Mr. J. F. Hewitt in his “History and Chronology of the Myth-making Age,” London, 1901, says, page 33, “This deer sun-god of the hunting races was succeeded by the eel-god of the united hunters and agriculturists who called themselves in Asia Minor and Europe the Iberians, that is the Ibai-erri or people (*erri*) of the rivers (*ibai*), the Irāvati of India, sons of the eel-mountain-goddess Idā, Irā, or Itā.” In another place he says this eel-god became in India the Vedic Indra (pp. 127, 132).

On the supposition that Mr. Best’s suggestion is correct, we may venture a translation as follows :—

The *tuna*’s face is on the first skid,
’Tis Ira, ’tis Ira, ’tis Ira, that stretched forth (hauled it up).

Apparently an invocation to Ira, or Indra; and if so it furnishes another “Polynesian and Aryan point of contact.”

S. PERCY SMITH.

* In my MS. this word is *torowai*; it may quite as likely have been *toro ai*, for the distinction between the two is extremely small.



PROCEEDINGS. POLYNESIAN SOCIETY.

A MEETING of the Council was held on the 12th December, when there were present: The President, in the chair, and Messrs. White, Newman, Roy, Bullard and W. W. Smith.

Correspondence was dealt with from Prof. Otley Beyers, Philippine University; The Rev. C. E. Fox, Solomon Islands; E. R. Smith, Dunedin; The John Rylands Library, Manchester, England; The Minister of Internal Affairs, New Zealand; The Tiflis Caucasus Institute of Archæology.

The following members were elected:—

W. J. Wheeler, Inspecting Surveyor, Gisborne.
Professor H. Otley Beyers, Philippines University, Manilla.
John Topi Patuki, Ruapuke Island, Invercargill.
John Rylands Library, Manchester, England.

Papers received:—

Notes on the 'Taumako Island language. By Rev. C. E. Fox.
Taupo-nui-a-Tia. Rev. H. J. Fletcher.
The Land of Tara. By Elsdon Best.
Mummification among the Maoris. By H. D. Skinner.
Traditions and Legends of Murihiku VII. By H. Beattie.

A donation of £10 towards the 'Memoir' Fund was received from Mrs. Hocken, and thanks duly passed for the same.

It was agreed to donate a set of our publications to the Louvain University Library, Belgium (destroyed by the Germans).

It was reported that the new rooms for the Society in the Museum building were nearly ready for occupation.

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THE Society is formed to promote the study of the Anthropology, Ethnology, Philology, History, and Antiquities of the Polynesian races by the publication of an official journal to be called "THE JOURNAL OF THE POLYNESIAN SOCIETY," and by the collection of books, manuscripts, photographs, relics, and other illustrations of the history of the Polynesian race.

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